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The Negro In America

By HARRIET S. BOOBYER

In presenting the last four articles on the subject, "The Negro In America," which are in line with the Home Mission Study book, *A Preface To Racial Understanding* by Dr. Charles S. Johnson, we want to remind our readers that these articles are not intended as substitutes for the study of this book and that our women will miss much if they do not use the text. These articles are only intended as supplementary material.

SOCIAL FACTORS IN NEGRO LIFE

THERE are many social factors in the life of the Negro of today about which we ought to be thinking and about which we ought to be doing something. I can take up only four and those briefly—health, hospitalization, travel and recreation.

Health. The mortality rate among Negroes is 45 per cent higher than that among whites and "the life expectancy" is 15 years less. Back of these figures are the causes: low incomes with resultant bad housing; inadequate health facilities; segregation and consequent overcrowding; the inability in many cities and rural districts to obtain medical aid, proper care and hospitalization. Check your own community as to the health background of the Negroes in it, particularly if you live in a large city or town. In what condition are the houses which the Negroes rent? Are rents high and is there overcrowding? Is there adequate water supply and sanitation? In what condition are the streets and the street lighting? Are the streets cleaned regularly and is the garbage removed frequently?

Hospitalization. The Journal of the American Medical Association says there is a hospital bed for each 139 of the white population *but* only one bed for each 1941 of the Negroes! "For tuberculosis patients there is one-twenty-fifth the opportunity for sanitarium care for Negroes as for whites," a tragic fact in view of the susceptibility of the Negro to this disease. As I read these statistics, my mind jumped at once to the two hospitals which we have in our Southern missions, Jubilee Hospital at Henderson, North Carolina, and Robinson Memorial Hospital at Miller's Ferry, Alabama, and I was thankful that in two places at least, we, the women of our Church, are helping in some

measure to meet this dire need. "Dire need," it is! Jubilee Hospital is the only place in which a Negro can receive hospital and operative care and nursing for tuberculosis within a radius of thirty miles. That time you had appendicitis and an attentive doctor and white-coated internes rushed you in an ambulance the few miles (or less) to a hospital where you had the care which saved your life — contrast that experience of yours with that of a Negro woman stricken in the same way who in many sections of the South must jolt many weary miles to a hospital which will receive her, if she does reach it alive! Jubilee Hospital came into being because a life could have been saved if a near-by white hospital had received a stricken Negro. Your child becomes ill, but a telephone message brings a doctor in just a little while. Picture the anguish of heart of a dark-skinned mother with a sick child, not in the wilds of Africa but in the "Black Belt" of Alabama, with no telephone, the only doctor miles and miles away and charging a stiff price to come at all. Robinson Memorial Hospital, also, had its beginning because two lives were lost for lack of trained diagnosis and medical skill. Find out what hospital accomodations there are in your community for Negroes. What clinics are available? Can the tubercular receive care? Can Negro medical students become internes in the hospitals? Can Negro doctors attend patients? Can Negro nurses receive training?

Recreation. Forrester B. Washington in his book, *Recreational Facilities for the Negro,* states that after making a survey of seventeen Southern cities "only three had recreational centers, settlement or community centers for Negroes; only two had playgrounds; only six had swimming pools." In the forty Northern cities surveyed, "there was some form of segregation practiced in connection with the Negro and public recreation in at least two-thirds of that number." I know a Southern city with miles of shore frontage with no place where Negroes can swim and with but few spots where they can fish. Even "in the world of books" in some places, the Negro does not have a place. Strange is it not, that a famous Negro writer could not enter the public library to take out his own book! But do not "point the finger" at the South, check up on your town. What opportunity does the Negro have for swimming, tennis, baseball and football? Can Negroes avail themselves of the privileges of public parks, libraries and museums? What type of movies are shown at movie houses in Negro districts and is there any opportunity for Negroes to see the better class of pictures? Where can Negro children play, except on the street? Are there community or settlement houses endeavoring to provide recreational amusements for Negro youth?

Traveling. Have you ever contrasted the conditions under which the Negro must travel with your own? He must take the coach on any railroad train even on the longest journey. Returning from the Los Angeles convention, I saw a cultured Negro doctor and his wife moved from Pullman sleeper to Pullman sleeper as complaint was

made about their presence. I trust the attitude of our own little group was a bright spot in a most humiliating experience, but I shall never forget their faces! In the South, the Negro must ride in the "Jim Crow" cars; even our finest Christian women must endure the poor accomodation provided. In the buses, the Negro must ride on the back seat "over the wheels" or sitting on the steps in the front, if the bus be too crowded, or on a box, as I saw a Negro woman have to ride all of one night. Then there are the difficulties of getting food. True, most Southern terminals make some provision for the Negro but of what sort? And in Northern cities, when a Negro who is traveling does not have time to go to the Negro section to eat, where can he get food? One of our Negro ministers found no place open to him on the Northside, Pittsburgh, where he could eat, but in a saloon! Check your town and see if you came into it, a Negro traveler, where you could find food, to say nothing of lodging that a decent Christian man or woman would want!

THE CHRISTIAN CHURCH AND THE NEGRO

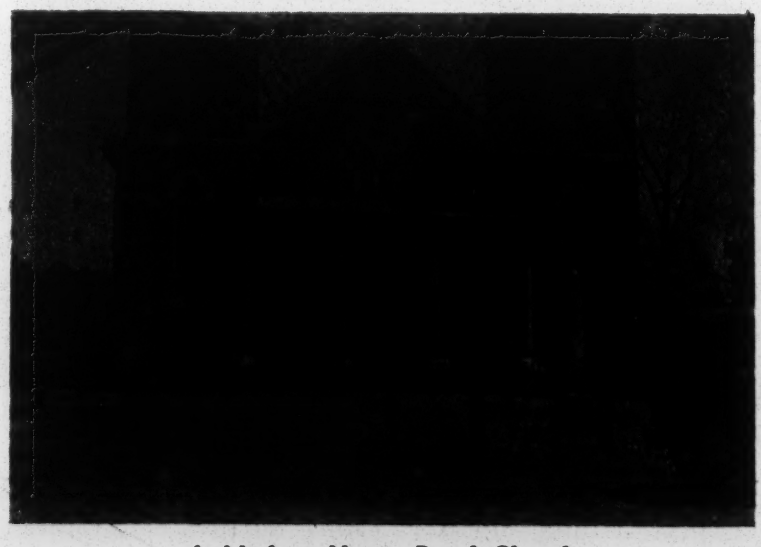
In slave times, the opportunity for religious instruction depended largely upon the kind of master whom the Negro served. On some plantations, Sabbath Schools were held or religious training was given during the week. "An exhorter" approved by the master or a "plantation missionary" preached to the slaves. On other plantations, masters were either indifferent to the fact that they had any responsibility in the matter or were actively hostile to the Negroes receiving that which they thought would encourage the slaves "to be above their station." The warm heart of the Negro responded to the teaching wherever given. Here was a God mighty to save a race from bondage, a Heavenly Father who looked down in pity upon His suffering children. Here was a refuge, a source of help, hope in a day of despair. Even when forbidden to gather together (for fear of insurrection), the Negroes would "steal away to Jesus", the singing of a certain spiritual during the day being the signal to meet after nightfall "in the hollow" or "in the piney woods" or "across the river" where hearts could be poured out in prayer.

Church life was, for the most part, attendance in white churches, Negroes being seated in "the slave gallery". Here and there the laws against assembling together were overlooked and some separate Negro churches were formed. It is interesting to find in Woodson's *History of the Negro Church* that "Twenty years before the Civil War, one-fifth of the Southern slaves were said to be church members and about two million were claimed as regular attendants." In the free states separate Negro churches were formed "within the shadow of several strong denominations." So in the North and in the South there was the nucleus of the Negro Church which after emancipation grew under able leadership. "The Christian Church was the first institution owned and controlled by the Negro race in America." What this meant to those

just finding themselves after freedom is well described by Marion Cuthbert in *We Sing America.* "We who live today can never know what the church has meant to the Negro. It was the one thing that was his very own. Here he could listen to wonderful sermons that stirred his heart and gave him strength to fight on. Here he could talk freely to his neighbor. Here he could sing. He could show his joy or his sorrow in the church. He could show his talent for planning and working on difficult things."

Today, the Negro Church is made up of twenty-four denominations having a combined membership of 6,000,000. The largest group, the National Baptist Convention, has within its ranks over half the total membership; the African Methodist Episcopal Church has 600,000 and the African Methodist Episcopal Zion Church has 500,000. A little over a year ago, the Federal Council of Negro Churches in the United States was formed in order to unify the work of the churches and give emphasis to the efforts for the good of the race by concerted action. Home and foreign missionary work is carried on by the various denominations. The work at home comprises the support of colleges, secondary schools and seminaries and the maintenance of such helpful institutions as old folks' homes, day nurseries, clinics, homes for delinquent youth and such like. The work abroad is, as would be natural, mostly in Africa—in Liberia, the Gold Coast, South Africa and Nigeria. For this work the sum of $2,500,000 is given annually and a large sum to home missions.

The Negro Church is facing heavy responsibilities. She has 6,000,000 people with the church *but* she has another 6,000,000 outside the church! She has 1,500,000 young people from ten years of age to nineteen whom she should reach and claim for Christ. She has thousands of college graduates coming out into life complicated with the special problems of the Negro who need spiritual and intellectual guidance. A whole race looks to her for Christian leadership in this day when Communism is making its bid for the Negro, offering him social, political and economic equality, when Atheism is spreading and sheer indifference to things spiritual is as great a foe as any. The imperative need in the church as she faces these facts is for a better trained ministry. Only about thirty-eight per cent of the present ministers have a college or seminary training and with the



A Modern Negro Rural Church
Courtesy Missionary Review of the World

advance of educational opportunities among the laity of the church, it is increasingly important that the leaders shall have equal and adequate advantages. Yet it is sadly true that college graduates are not offering themselves for the ministry in numbers sufficient to meet this need. This emphasizes the importance of continuing the maintenance of church colleges such as our own Knoxville College. Where is the young manhood of the Negro race so likely to hear the Master call him to the Gospel ministry and answer "Here am I, send me" as in the church college?

But the responsibilities of the Negro Church are not hers alone, they are a challenge to the whole Church! Rev. Howard M. Kingsley, pastor of the Mt. Zion Congregational Church of Cleveland, Ohio, says, "The challenge is not so much that of the redemption of the black man, as that of the redemption of the black and white working together through actual practice of Christianity." Bishop Reverdy C. Ranson, president of the Fraternal Council of Negro Churches, emphasizes the same thought, "Christianity is founded upon the doctrine of goodwill, brotherhood, peace and love among all men. Never before in the history of the world was Christianity furnished with so complete a laboratory for demonstrating these principles. . . . The task and the test of Christianity is to absorb the Negro into the body of our society on the basis of justice, righteousness and goodwill."

Ina Corinne Brown concludes *The Story of the American Negro* with these significant statements. "There is perhaps no point at which the Christian Church faces a greater challenge than in the area of race relations. . . . The Christian Church has within it the possibility of leadership in writing tomorrow's history of the Negro people. . . . If the Church is to lead the way it must not only attack boldly such overt evils as lynching but it must dig to the roots of the philosophy which underlies discrimination and makes lynching possible. . . . Both the Church as an institution and the individual Christian must face the fact that paternalism, enforced segregation, injustice and discrimination based on race are out of harmony with the basic assumption of Christian belief. Whether the Church of tomorrow will lead in the field of race relations depends upon its willingness to make a courageous choice." And some one has said that "only as we deal in Christian fashion with the African in America can we justify our missions in Africa."

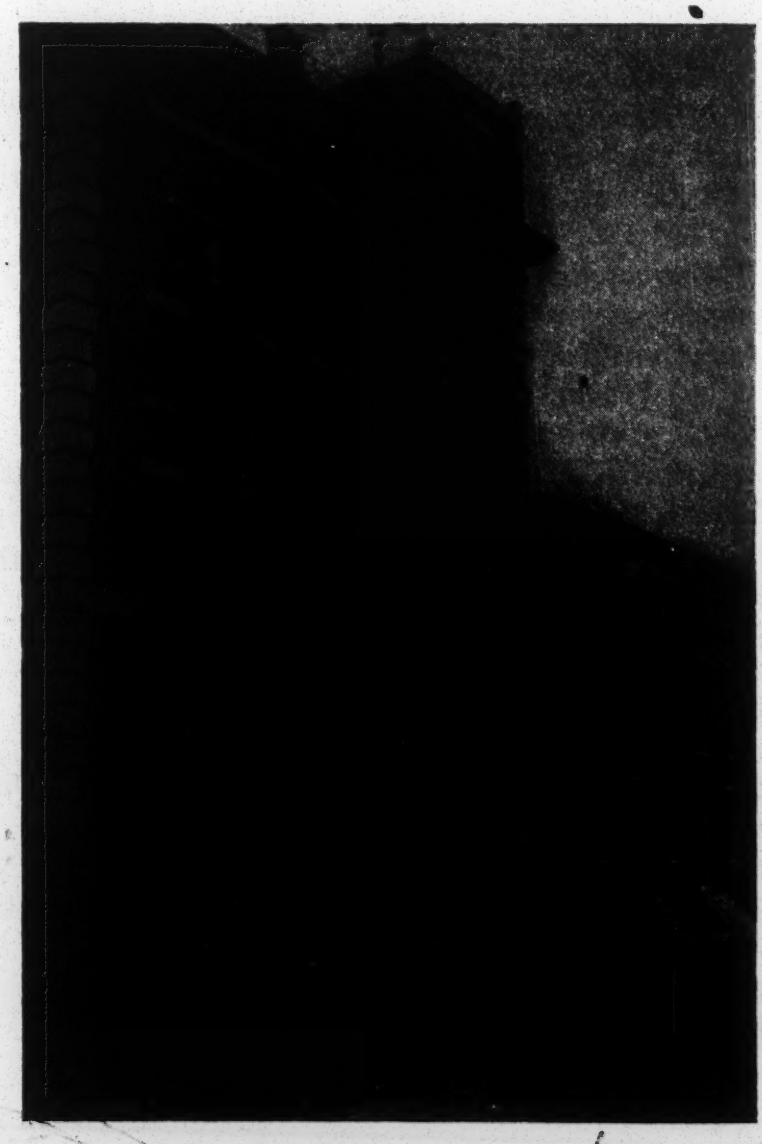
CONTRIBUTIONS OF THE NEGRO TO AMERICAN LIFE

Our author, Dr. Johnson, lists the contribution that the Negro has made to American life under the captions of labor, music, folklore, humor, religion, literature and art. Like Paul when he was giving the list of the faithful, "time would fail me" (and space) in which to even mention some of the outstanding achievements in each line. Read chapter five, which even in its twenty-four pages cannot give a complete record, and you will have a realization of the many ways in which the talents of the Negro have found expression—talents, physical, mental and spiritual. Other sources give some addi-

tional interesting facts.

Of the Negro in business, Ina Corinne Brown says, "In 1930, Negroes were credited with an accumulated wealth of more than two and a half billion dollars, they conducted more than seventy thousand business enterprises, and three quarters of a million heads of families owned their homes. Something like one hundred and fifty thousand Negroes were in the professions, and more than twenty thousand had college degrees. There were fifty thousand school teachers, perhaps thirty thousand preachers, three or four thousand doctors, and a thousand or so persons listed as artists, librarians, actors, authors and editors. Negro business enterprises include life insurance companies, banks, building concerns, taxicab companies and every type of retail selling." An outstanding figure in the business world is Charles Clinton Spaulding, head of the North Carolina Mutual Insurance Company. This company occupies a $250,000 building in Durham, N. C. It has agencies in eight states and paid to its policy holders last year the sum of $1,440,965 while its total insurance in force aggregates over thirty-six million dollars.

We hear little of the Negro press yet there are four or five hundred publications edited and published by Negroes. These include one daily, over two hundred weeklies, religious, medical and musical publications and the output of schools, colleges and institutions. The best known of the newspapers are *The Afro-American,* Baltimore, Maryland; *The Pittsburgh Courier,* Pittsburgh, Pa.: *The Chicago Defender,* Chicago, Ill.; *The Amsterdam News,* New York City. The Important magazines are *The Crisis,* published by the National Association for the Advancement of the Colored People, and *Opportunity,* published by the



A Modern Negro Church Recreational Center

Courtesy Missionary Review of the World

National Urban League.

In the religious world, Howard Thurman of the School of Religion at Howard University, Washington, D. C., is outstanding. Channing H. Tobias says of him, "Though still under forty years of age, Howard Thurman stands in the front rank of the preachers of this generation regardless of race. At the invitation of the Student Christian Movement of North America and India, Mr. and Mrs. Thurman for the past five months have been engaged in an evangelistic tour of the college centers of India. Enthusiastic comments on the extraordinary service rendered on this mission have come not only from Indian leaders but from Dr. E. Stanley Jones and other well-known missionaries. The Federal Council of Churches has extended an invitation to Mr. Thurman to join the National Preaching Mission which is to tour the principal cities of the United States.

Among the Negro's achievements in art, it is noteworthy that the only American whose work was chosen for exhibition in the Eighth Annual British Empire Society of Arts held in London last July was a Negro, George H. Ben Johnson, an ex-student of Hampton Institute. The picture so honored was entitled "Zerah, An Ethiopian Warrior."

In the field of sport, who is not familiar with the fact that two Negroes won signal honors in the last Olympic Games? Jesse Owens of Ohio State University won three Olympic titles, the first "triple" since that of Paavo Nurmi in 1924. This star athlete carried off the medals for the 100 meter race, the 200 meter race and the broad jump. Johnny Woodruff of the University of Pittsburgh, won the 800 meter race.

RACIAL PROGRAMS AND PHILOSOPHIES

It is natural that the conclusion of our study should have to do with the race problem for having studied the past history of the Negro and having looked into his present condition, the future challenges us with the question, "What is to be done to better race relationships between white and colored?" If this question does not come naturally to our minds after we have come face to face with the conditions of life which surround the Negro in these United States of America where life, liberty *and the pursuit of happiness* are supposed to be the rights of every American, then our study has not been of the value it ought to have been.

"The race problem"—what does the term mean? Dr. Johnson says, "There was no race problem during slavery because there was no serious questioning of the fixed relationship on the part of either slave or the slave owning class. . . . A race problem developed for the first time when the fixed position of the slave was changed by emancipation. . . . At each step in the new freedom of the Negro, adjustments and compromises had to be worked out between the group seeking to dominate, to maintain a fixed sphere, and the group seeking to increase its citizenship privileges by getting 'out of its place.' So long as this continues there will be a race problem."

The solution of this problem, the bettering of race relations, proceeds

slowly because we are held back by the pattern of thought furrowed in white thinking during the slave period. We have still the racial attitudes that "the Negro is mentally and morally inferior, that he is incapable of taking on new culture, and that if he is absorbed into the basic American culture, he will weaken it. These are very real considerations and, because of their persistence and force, frequently prevent the first steps of action dictated by simple justice." We are held back, also, by the habit we have of classifying all of a race because of the actions of individuals. We say "the dirty Jew", "the greasy Mexican", "the wily Jap" and "the lazy, thieving Negro", and we modify our actions toward the race as a consequence. But how we hate to have adjectives used to describe us as a nation! We writhe when the Englishman writes or speaks of those "rude", "shrill-voiced", "money-grabbing" Americans! Rev. Frederick L. Brownlee says that one of the drawbacks is the fact that "it is common for the white man to have ascribed to him the virtues and abilities of the best and most capable of the members of his race. The reverse is true of the Negro. It is common for him to have ascribed to him all the vices and inabilities of the worst and most incapable members of his race."

"Better race relations"—what does the Negro desire in his relationship to us and in ours to him? Basil Matthews says, "The answer is quite clear. First, education. Second, equal industrial opportunities, i. e., 'equal opportunity to work at just wages and under fair conditions.' Thirdly, a share in electing their government. Fourthly, security from mob violence and prejudiced legal decisions. Fifthly, and this lies at the root of things, they desire passionately to be freed from the perpetual ostracism and degradation that labels them as though they were members of another and a lower, almost a subhuman species." In previous articles we have reviewed the conditions which have brought about these desires except those which lie back of the fourth point. "Security from mob violence"—since 1885 four thousand have met their deaths at the hands of mobs and just since 1918 nearly five hundred persons have been lynched, all but forty of them, Negroes. At the bottom of these horrible, inhuman happenings lies the attitude that the Negro's life is not as valuable as that of the white man, and the manner of his death does not matter so much. Ina Corinne Brown places the initial blame "on the best people." "So long as the Negro is deprived of his vote, forcibly segregated, and discriminated against as he is in some degree in every state in the Union—so long as these things exist by consent of the best people, North and South, the same feeling and judgment will express itself in cruder and more barbaric form by the cruder and less refined people." As for "prejudiced legal decisions", it is a sad fact that the Negro is the one man before the bar of justice (?) who is guilty until he is proven innocent, and the sentence meted out to him is proportionate to the judge's opinion of his race and not to the misdemeanor or crime.

There are many agencies working

for better race relationships, some composed of Negroes entirely, and some interracial. Those which are prominent are: the National Urban League, with branches in all large cities, which was organized to improve the social and economic status of the Negro and to assist him in his struggle to earn a better living wage; the National Association for the Advancement of the Colored People, shortened to the N.A.A.C.P., which works for the citizenship rights of the Negro; the Southern Commission on Interracial Cooperation which seeks a better understanding between white and Negro; the Race Relations Committee of the Federal Council of Churches which works through the churches for the improvement of the condition of the Negro, sponsoring Race Relations Sunday and other projects; the Y.M.C.A., the Y.W.C.A. and other organizations. More encouraging than anything else, I believe, are the means being used to bring the young people of both races together to talk over their problems and come to an understanding of the attitude of each which leads to constructive thinking and action. Will H. Alexander, Executive Secretary of the above mentioned Commission on Interracial Cooperation, says, "One of the most significant things that has happened in the South in the past fifteen years is the increasing attention given by the colleges to the social sciences.... In almost every white college in the South today there are courses in race relations in which the students are challenged to view the presence of the Negroes in the population in the same way in which they would view any other social phenomenon. This means coming groups of younger citizens who are open minded, sympathetic and socially intelligent and who are ready to accept the Negro as a human being with a capacity for contributing to the cultural development of civilization and the enrichment of life."

In the booklet, "Methods of Achieving Racial Justice," the authors, Rachel DuBois and Rosie Nelson, give three approaches which are helpful in establishing better relationships toward any group: "(1) we need to know more about the group, but 'we do not act according to what we know but according as to how we feel' therefore we need, (2) the emotional approach, the appreciation of the feelings of the group which comes from its poetry, music, art, etc., the appeal to the heart as well as the head, and (3) we need to *act* our new attitude, i.e., showing what we have come to feel as we meet a member of the race or doing some constructive work for the group."

We have, we trust, made the first approach in our study, having come to know the tragic past of the Negro and his troubled present; we have surely heard enough of his poetry and song to realize the pleading heart-thoughts of this people; but have we come to a new attitude of mind in the spirit of Christian love and kindliness? If so, then we should be ready for action which would be helpful. Dr. Johnson says, "Race relations, in an ultimate sense, are personal relations... a willingness to extend personally to those individuals of like interests who happen to differ in

color, the unstrained and unaffected graces of friendship, confidence and respect." May I give my own testimony as to the value of these personal contacts? I have been an overnight guest, together with Mrs. Ada Kerr Wilson, in the lovely home of Dr. and Mrs. J. A. Cotton at Henderson, N. C., feeling absolutely no difference in race or color for we were indeed "of like interests" and we were just four Christian people having, I hope, a mutually enjoyable and helpful time together. My life has always been richer for my contacts in this home and on the campus of Henderson Institute. I have visited among our Alabama missions from Friday morning until Monday afternoon, a time of pleasant and interesting associations out of which came a real appreciation of the fine qualities of mind and soul of these Christian pastors, teachers and students whom I had the privilege of coming to know so well. We have had in our home weekly for many years now a Negro laundress whose life is an inspiration, for her Christian faith is so firm, her fortitude under severe trials has been so strong and her outlook on life has been so brave. Her honesty, faithfulness and kindly thoughtfulness for each one of our family has made her as much a friend as servant.

We ought to be prepared now for some helpful interest in and constructive action for the Negroes in our own community. Our author on pages 188-189 gives some ways which have been found successful in various localities in bettering race relationships. We missionary women ought to be ready to join in any project which will help to answer our prayer, "Thy Kingdom come," for that Kingdom can only come when it has come in the hearts of men, and it cannot come in the hearts of men when we harbor race animosity and differences. I wonder if psychological approaches, interracial agencies or any other means will measureably increase interracial understanding and cause a resultant change of attitude and action until there is a Christianity on both sides which will work out a mutually helpful life together.

McDill Home. The Boys Dormitory, Knoxville, Tenn.

Suggested Devotional Service

By ELSIE WEHLING FULTON

Central Theme for year beginning April, 1936: CHRIST'S WORK AND OURS

CALL TO DEVOTION FOR DECEMBER: OBEDIENCE

(On a table at the front of room, have three objects: a lighted candle, part of a loaf of bread, and a glass of water.)

Opening Song: Bible Songs Hymnal No. 129.

Poem:

"To us, who look with anxious gaze
On coming lonely, burdened days—
To us, who cower deep in shame,
Unable e'en to speak His name—
To us, the tempted, who within
Still feel the throb of inbred sin—
To us, sore laden and distressed,
He comes, our comfort, joy and rest.
To all earth's weary, struggling men,
The world's sole Hope seems born again
When breaks the light of Christmas morn,
Lo, 'Unto us a Child is born.'"

Prayer:

(1) Of thanksgiving for Jesus Christ, God's greatest gift to man.

(2) Of petition that all of us, in accepting Christ as our personal Saviour, may be enabled to obey His commands.

Leader: Christ came to earth with a definite work to do. He came to give His life as a ransom for all men. In doing so, He was obeying the will of God, for He said, "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." His life and work may be symbolized in three ways:

(1) By a lighted candle.
(Use the music of "Deep River" as the following Scripture verses are read: Matt. 4:16; Luke 2:32; John 1:4, 5, 9; John 8:12.)

(2) Christ's life and work may be symbolized by bread.
(Use music of "Go Down, Moses" as the following Scripture passage is read: John 6:28-38.)

(3) Christ's life and work may also be symbolized by water.
(Use music of "Somebody's Knocking at Your Door" as John 4:7-14 is read.)

Poem:

"'Tis not enough that Christ was born
Beneath the star that shone,
And earth was set that morn
Within a golden zone.
He must be born within the heart
Before He finds His throne,
And brings the day of love and good,
The reign of Christ-like brotherhood."

Leader: When Christ was on the earth He said, "Ye are My friends, if ye do whatsoever I command you." If we follow Christ, we must obey Him. We must be instrumental in carrying out His plans for world redemption. Thus our our work, as well as Christ's work, may be symbolized by these same three objects:

(1) By a lighted candle.
(Use music of chorus "Standin' in the Need of Prayer" as the following Scripture verses are read: Matt. 5:14-16; Eph. 5:8; I Thess 5:5; I John 1:5.)

(2) Our work may be symbolized by bread.

(Continued on page 172)

The Negro in the United Presbyterian Church

By the REVEREND B. B. EVANS, Norfolk, Va.

Mr. Evans, who is pastor of the United Presbyterian Church of Norfolk, Va., is a graduate of Knoxville College, Knoxville, Tenn., and of Pittsburgh Theological Seminary. He was a speaker at the YPCU Convention at Northfield in August and also conducted a largely attended Institute hour with a group of interested young people.

WHEN we begin to think of the Negro in the United Presbyterian Church, we are naturally forced to restrict our thinking largely to the dozen Negro congregations, all but one of which form the Presbytery of Tennessee.

No doubt some will wonder why it is that after seventy years of mission work among Negroes, we have no more than a dozen congregations. The reason is obvious. Dr. McGranahan in his book, "At Work in the Home Land," says, "The Door of greatest opportunity open to us was that of Christian education—we entered that door . . . And yet in spite of the fact that our work has been largely that of Christian education, which means that it has been definitely altruistic, our church among Negroes is a constituency of which we may rightly be proud." It seems to me that the reason could not be summed up better than that. The wonder is not that we are so small but that we have any Negro United Presbyterians at all.

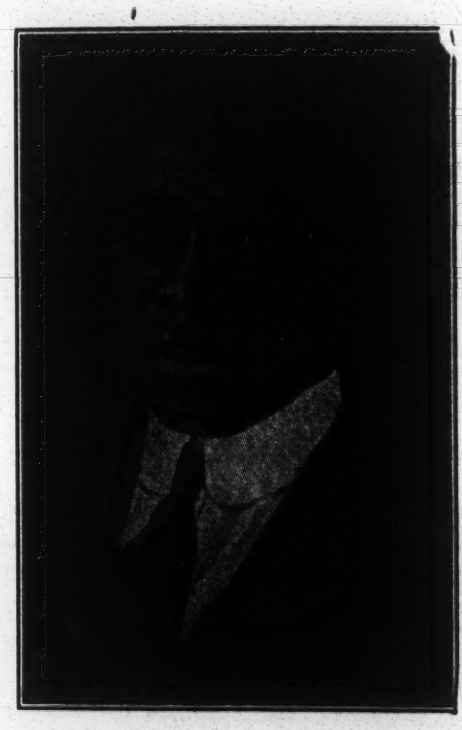
Our work being educational naturally drew a number of young people from wide areas and from all denominations, as well as a number who were not professing Christians at all. While our work was not definitely evangelistic, yet the very character of our educational set-up made for the winning of souls for Christ.

Every school had its church where religious services, including preaching, were held every Sabbath. Add to that the fact that throughout the curriculum of our schools, from the elementary through the college, the Bible is taught every day and that other Christian organizations are fostered including the YPCU, YWCA, YMCA and the mid-week prayer meeting, and you have powerful agencies for the building of Christian character. Through these agencies boys and girls, men and women have been born into the kingdom and received into the United Presbyterian Church. Today its membership is more than eleven hundred in the local churches. This membership is made up largely of those who were trained in our schools. But today people are coming to us from other denominations as well. This calls for adjustment of our program to interest those whose background has not been altogether United Presbyterian. There are hundreds of Negro United Presbyterians who have moved into cities where their church is not found and therefore have become affiliated with other denominations.

The principal of the school (where we have a school) is usually the pastor of the local congregation. This is always true if the principal happens to be a preacher. At Arlington, Ala., Chase City, Va., Knoxville, Tenn. and Henderson, N. C., the Reverend R. P. Williams, Dr. F. W.

Wilson, Dr. S. M. Laing and Dr. J. A. Cotton, respectively, are pastors of the local churches.

At Townsville, N. C., Athens, Tenn., Millers Ferry, Ala., Camden, Ala., Indianapolis, Ind., Muscle Shoals, Ala., Prairie, Ala. and Norfolk, Va. ,the ministers are the Reverends W. H. Barnes, C. H. Wilson, D. F. White, Leroy Grandy, L. W. Michael and B. B. Evans, respectively. Dr. D. F. White also supplies at Prairie, Ala.



The Reverend B. B. Evans, Pastor of the United Presbyterian Church, Norfolk, Va.

Negro ministers who have been pastors of churches but who are now engaged in other work are the Reverends J. L. Cary, Professor of English at Knoxville College, F. W. Woodfin, of Alcoa, Tenn., and the Rev. J. H. Tarter now retired. Ministers deceased are the Reverends J. L. Cooke, J. T. Arter, E. K. Smith, J. E. James, W. G. Wilson, and J. N. Cotton.

Only two of the pastors of Negro churches are white men, Dr. F. W. Wilson of Chase City, Va. and Dr. S. M. Laing of Knoxville, Tenn. Space will not permit us to mention the names of a host of other white ministers who have served as pastors of our congregations in years past from the Rev. Joseph G. McKee, the first United Presbyterian missionary among the Negroes of the south, to Dr. J. Kelley Giffen and Dr. R. W. McGranahan, the last pastors of the church of Knoxville, Tenn.

The Negro church services are conducted pretty much like the white churches in the north, except in some places because of a lack of equipment, they may not be quite as elaborate. The preaching is characterized by teaching, inspiration and evangelism. The music is always good, the attendance regular and the growth substantial. The Bible School, The Women's Missionary Society, The Young Women's Missionary Society, The Junior Missionary Society, The Young People's Christian Union, The Intermediate Society and some form of men's organization usually make up the working units of the congregation.

In communities where our churches are found the influence exerted is always uplifting and transforming. Young men and young women have been inspired to greater achievement, and the older men and older women have been led to better living.

It should also be remembered that our churches are not only the receivers of missionary help, but are givers as well. Definitely planned missionary work is carried on in our

local communities. In our church here at Norfolk, the Women's Missionary Society for years has been helping to support a day nursery. The women sponsored a Sabbath School in one of the slum sections of our city and helped children in the community who were in need of shoes and clothing and have been able to accomplish a number of other worth while undertakings. The same character of work is carried on by other congregations as far as their limited means will permit. The total missionary giving both inside and outside the church in 1934, was over $3,000.00.

For the past ten years the United Presbyterian Church among Negroes has been going through a period of adjustment. The policy of the mission board has been that of gradually relieving itself of the work of education and turning that part of its program over to the states. The rise of State Education in the south has greatly reduced the demand, but not the need, for elementary and high school education on the part of the church.

Wherever we have lost a school the church has felt it keenly. This is because the church and the school were almost inseparably linked together. The school was a constant feeder of the church, and also furnished a religio-social life which the church since has not been able to carry on because of its physical weakness. There is need today for the repair and development of our church plants which will render them able to minister to the whole life of the Negro as we are unable to do with the present equipment and small membership. There is need for a larger investment of both interest and money in the United Presbyterian Church among Negroes.

THREE NEGRO LEADERS IN THE UNITED PRESBYTERIAN CHURCH
Rev. Michael, now at Muscle Shoal, Ala. Prof. Wm. Peters, the principal of Prairie Mission, "At Home on the Campus." Dr. C. H. Johnson, Pastor Emeritus, Congregations of Millers Ferry and Prairie. First Preacher sent by The Board to Alabama Mission. Now 85 years old.

A Problem for Christianity

By the REVEREND J. A. COTTON, D.D., Henderson, N. C.

Dr. Cotton is a graduate of Knoxville College, Knoxville, Tenn., and of Pittsburgh Theological Seminary. He is Pastor of the United Presbyterian Church in Henderson, N. C., and Principal Emeritus of Henderson Institute which he served for thirty-two years.

HUMANLY speaking, there are problems and problems, and more problems, but with God there are no problems; with Him all are axioms. If we all had the spirit of Christ all our social problems, race problems, labor problems and the like would be quickly solved.

I do not like to think of race relations as a race problem, but I would rather think of it as a moral or religious problem. Here in the south we have the so-called race problem, but it is confined almost entirely to the Negro. The Jew and the Greek are here, but they are not segregated and there is little discrimination. Some years ago it was said by some, "Educate the Negro, and this will solve the problem." The Negro during the last 70 years has reduced his illiteracy from 90 per cent to about 20 per cent, but the relations between the races have not changed in proportion.

Others said, "Let the Negro acquire property, and that will solve the problem." The Negro has been steadily gaining in this direction, until now he is said to own 700,000 homes, and to own and operate 1,000,000 farms, to own land equal to the combined areas of New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut, and to be worth about $2,000,000,000.00; yet the problem is not solved.

Now it seems to me we are shut up to the one thing and that is to get into the hearts of both races the spirit of the Christ, which will settle all problems in human relations. Great movements are afoot in this land, adjustments in our economic, social and political life greater than any generation in the past has ever met. Shall the church of Christ stand by, as it has, largely, in the past, and let the world solve the great social problems of life, or will the church of Christ be big enough to dare to live and act on the basis of the spirit of Christ and His convictions, and never on prejudice?

A renowned English minister was preaching in the south; a colored man living in the town desired to hear this man preach, and went to the balcony of the church to hear him. The English preacher noted this man in the balcony, and asked the pastor of the church if the congregation treated this colored man so that he felt he had to go to the balcony. The pastor answered, "I fear they do." "Then," said the great preacher, "Christ is in the balcony rather than in these pews here on the first floor."

As related to race prejudice it has been said all preachers are cowards. I could not vouch for the veracity of this statement, but I am inclined to believe many of them are. Ministers know that the Fatherhood of God means the brotherhood of man. They know what it means when they read, "Seeing He giveth to all life and

breath and all things; and hath made of one blood all nations of men." They know what is meant when Paul, writing to the Colossians, said, "There is no respect of persons", and again to the Galatians, "As many of you as have been baptized into Christ have put on Christ; there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for *ye are all one* in Christ." But dare they preach it!

Christ crossed all social barriers and ate with sinners and talked with the woman of Samaria. The Samaritans were regarded as people of mixed and mongrel ancestry. To eat their bread or drink their wine was thought terribly defiling; to pronounce even their name was unworthy: it was almost synonymous with "devil". Amid such an environment of racial contempt, Jesus claimed for Samaritans the rights of fellowship. He accepted water from the Samaritan woman. He stayed two days in a Samaritan village. He held up as a model of neighborliness the "good" Samaritan who helped the man who had fallen among thieves.

The situation is now far from what it once was. Negroes are being graduated from colleges and universities in large numbers. They are traveling in foreign countries where they do not meet the American prejudice. They are reading and studying history and philosophy, and getting a world vision of things. When their horizon was the boundaries of the plantation they were somewhat contented, but it is different now.

A personal gospel which undertakes to deal with the inner life of individuals apart from relations to men is working in a vacuum, and no high-sounding theological language about conversion and regeneration and forgiveness and the Holy Spirit and acceptance of Christ as a personal Saviour can make real what is not real.

Kirby Page says in one of his books, "Negroes should not be classified as Negroes and treated as Negroes, but should always be approached as members of God's family. They should be treated as brothers . . .".

Today there is a restlessness that has never been before, and it is increasing. If the Christian people of America continue to stand by and permit the Negro to be discriminated against, deprived of rights as American citizens in the use of the ballot, deprived of the equal distribution of public funds for education, deprived of an equal opportunity to earn a living, and deprived of justice in the courts; there is a growing danger that he will lose his faith in the white man's religion. Indeed large numbers of Negroes are going into the Catholic church because it is more liberal on the race question than the Protestant church. Communism has a strong appeal for the same reason.

If the Christian people of America would put into practice the spirit of Jesus Christ in race relations, this so-called problem would be solved overnight.

Kingdom Building

The following is part of the annual report of Miss Nannie Burroughs, Secretary of the Woman's Convention, Auxiliary to the National Baptist Convention. Miss Burroughs is the founder of the National Training School, Washington, D. C., and has been the President of this school through all the years.

COMRADES IN THE SERVICE OF KINGDOM BUILDING

WE meet in the land of sunshine and flowers and in the year of opportunities and challenges.

"Another year has passed away
In silence gone forever;
Yet memory shall bid it stay
Its acts shall perish never!"

From far and near women are assembled here in Jacksonville, Fla., to give an account of their stewardship, during the year, to plan for the future, and rededicate ourselves to the cause of Christian education and Missions.

As Christian women you must have watched world trends and paid serious attention to world affairs during the past year. These events and trends affect Christian Missions and they challenge the Christian Church.

On all fronts and along far-flung battle lines, we have seen moving pictures of a world ill at ease, because of wars and rumors of wars, because of selfish greed and man's inhumanity to man. Let not your heart be troubled, the God of vengeance will repay. In nearly every nation men are turning from democracies to communism and fascism. Whether we believe it or not the nations of the earth are unwittingly preparing the stage for another world struggle.

This has been a very busy year for us. Our itinerary has taken us into the North, East, South and West, and before large audiences of both races.

In the early Spring we went to New York City to deliver ten addresses in the interest of the inter-racial work sponsored by the City Missionary Society.

The latter part of April we spoke at the famous Riverside Church. You will recall that three years ago we addressed the Women's Missionary Union of the Southern Baptist Convention at St. Louis. This was a south-wide meeting.

It was our privilege to deliver an address before the Young People's Congress of the National Baptist Convention at Kansas City.

We have addressed ten inter-racial church groups.

A few days ago, we journeyed to Texas on a two-fold mission—To deliver the mid-summer commencement address at Bishop College, Marshall, Texas, and to address a group at Prairie View College for the United States Department of Agriculture.

We were invited and accepted the invitation to be the special guest of the Negro Centennial Committee at Dallas. The Negro exhibit is most creditable and will be another means of showing Negro effort and achievement in many fields.

What we saw, heard and felt on this swing into the deep South assured us that a new day is dawning in Dixie. There are many difficult problems confronting both races, but the clear visioned leadership in each race is seeing its duty and trying to

face it as becometh statesmen or just plain sensible folks or Christians. These three groups are at last facing the right direction.

The inter-racial work in the South is not for politicians. It is the work for statesmen, people of innate culture and a fine sense of justice, and educators who know how to make Negro students up inside. Job-hungry men and women cannot do it.

There is a sincere desire on the part of our white sisters to do all they can to help our women in the local churches and to co-operate with us as a national body in our program of service on the home field. To this end, they are interested in training women for Christian leadership and in the publication of literature that will enlighten and enlist more women in the work of Kingdom building.

Our fall program is already full. We have many calls from churches and organizations that are studying the Negro in America this year. The meeting will take the form of institutes, forums, panel discussions and platform addresses. Virginia blazes the way by offering the first inter-racial institute ever held by white and colored women in the South. The meeting will be held in Richmond, November 1st and 2nd.

This is a year of opportunity and challenge for both races. God grant that the cause of understanding, co-operation and good-will shall be greatly advanced.

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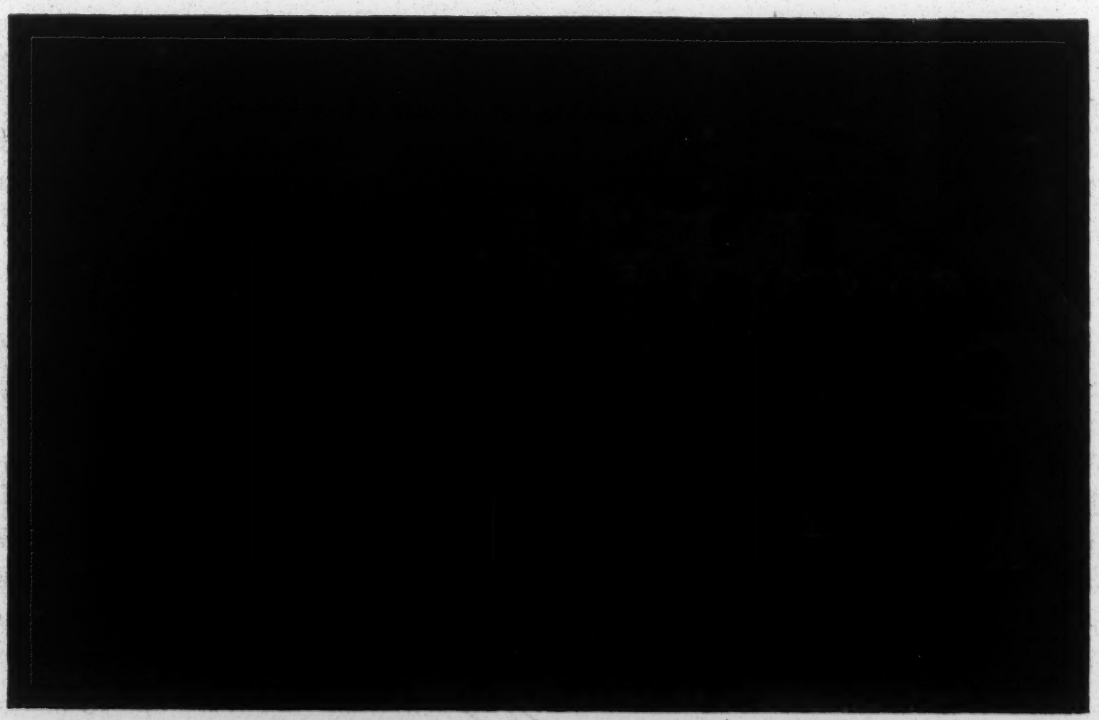


Knoxville College and Church Choir, Knoxville, Tenn.

Children and Racial Attitudes

By MARION CUTHBERT

Miss Cuthbert was born in St. Paul, Minn., graduated from the High School there. Did two years of college work at University of Minnesota, and two years at Boston University. Received her M.A. degree from Columbia University. She was Principal of Burral Normal School, Florence, Ala. Later Dean of Women Talladega College Talladega, Ala. At present she is Secretary of Leadership Division of the National Young Women's Christian Association.

Miss Cuthbert has written the Junior Study Book for 1936, "We Sing America". Other books are "Juliette Derricotte" and "April Grasses," a small volume of verse.

CHILDREN accept each other. In the world of the child there are largely two groups of people: the grown-ups who own and control an amazing grown-up world, and children who live a life of comparative freedom in play and study in this world.

But this free child's world is a busy and exciting one, and its members usually ask but one thing of each other: can you play this game?

The game may be lessons. Who can learn them best? Who can discover best what is in textbooks, or work best with figures, or make the best things with hands growing skillful? Or the game may be sports. Who is most courageous, or has the greatest strength, or the greatest cunning?

"George is the smartest boy in our class," say his comrades as they point with pride to all he can do.

"Mary got the art prize," say her friends, admiring her drawings and sculpture.

"John saved the day for us in the football game," say the jubilant backers of the home team.

And if left to themselves boys and girls would never trouble to ask: what is the color of George's or Mary's skin?

But children also learn to accept the world in which they live. And in that world they find that people do not always regard each other for how well they can play the game, but often seem to place curious and meaningless estimates upon each other.

Here is a world full of human beings. Some live in cold countries, some in warm, some in temperate climates. Wise old Mother Nature tempered the different groups to live best—and often that meant with different natural equipment in the way of body protection—in all these different parts of the world. And some of these human beings have been in the currents of change and movement, and so have modified their ways of living to develop wonderfully complex societies. And some, again, have been out of these currents of migration and the meeting and blending of ideas and so have tended to remain with much less change in their ways of living.

This is to say that there are differences in appearances and ways of living of people around the world. But grown people have gone beyond this admittance of difference and have attached labels of "high" and "low," "superior" and "inferior" to groups of people of whom the most that can truly be said is that they are different.

One of the differences easiest to point out is the difference in skin color. With three-fifths of the people of the world "colored," color can hardly be looked upon as a mistake of nature. But in our western world where the majority of the people are white, dark skin color is pointed out as something undesirable, and more than that, it is made the basis for judging all that may be beneath the skin of a man.

So boys and girls early pick up this way of looking at their comrades, and early in life for some, and later on for others, they begin to talk about their neighbors and comrades not in terms of good friends and good players but in terms of unfriendliness.

There is nothing for us to do but to state frankly to boys and girls that such appraisal of people is due only to ignorance, foolish fears that have no foundation, and sometimes plain cruelty in people. But two things more are necessary to do besides stating the truth about racial prejudice.

The first of these is to provide experiences where children can see that the things said to be true of other people are actually true as one comes in contact with them. There must be chances for playing together and working together which provide opportunities for something beyond mere superficial acquaintance.

But it will be needful, also, when such real contacts are provided, to remember that the child is immeasurably influenced by the conduct of the adult people around him. No amount of right explanation and right experience will change a child's attitude toward other races when the majority of those adults with whom he is in constant association act in an entirely different way in their dealings with the particular racial group in question. Therefore it is necessary in any planning we may do in the attempt to foster the right attitudes in children to direct a large part of that program to the adults in immediate contact with the child. This does not mean that people in all walks of life touching him can be included in program plans. In fact, children rely upon a comparatively small group in the formation of attitudes—mothers and fathers, older sisters and brothers, teachers, certain very outstanding figures in the life of the community.

It will not be possible, of course, to do as direct a thing with these adults as with the children, but at least they can be acquainted with plans and encouraged to give as much support to them as possible.

We owe it to childhood to keep their minds open, direct and friendly as long as possible and to provide them with the means for independent thinking when the pressures of life begin to crowd in upon them.

Tests on a Preface to Racial Understanding

Prepared by MRS. E. D. McKUNE

MATCHING TEST

(Match by numbering the descriptive words in the second column with correct numerals of the first column.)

1. Henry Blair	.....Tenor singer
2. Benjamin Banneker	.....Biologist
3. Matzeliger	.....Negro educator
4. Ernest Just	.....Poet
5. Marc Connelly	.....Inventor of a corn planter
6. Paul Laurence Dunbar	.....Writer of "The Green Pastures."
7. Roland Hayes	.....Astronomer and mathematician
8. John Hope	.....Invented machine for lasting shoes

Suppose you were making a tour of Negro Educational Institutions, in what city or state would you find:

Howard University .....

Wilberforce University .....

Talladega College .....

Bethune-Cookman Junior College .....

Dillard University .....

Lincoln Institute .....

Tuskegee Institute .....

Knoxville College .....

Bennett College .....

Fisk University .....

Hampton Institute .....

Palmer Memorial Institute .....

Suppose you were sponsoring a Banquet for distinguished Negroes, where would you send the invitation?

Dr. Mordecai Johnson .....

Dr. John A. Cotton .....

Prof. George Washington Carver .....

Mr. Charles Clinton Spaulding.....

.....

Mrs. Mary McLeod Bethune.....

Rev. Howard Thurman .....

Mr. David Dallas Jones .....

Dr. Charles S. Johnson .....

RHAPSODY

I am glad daylong for the gift of song,
For time and change and sorrow;
For the sunset wings and the world-end things
Which hang on the edge of tomorrow.
I am glad for my heart whose gates apart
Are the entrance-place of wonders,
Where dreams come in from the rush and din
Like sheep from the rains and thunders.

William Stamley Braithwaite in *Singers in the Dawn.*

Christ Sets Up His Church in Muscat

By PAUL W. HARRISON, M.D., Muscat, Arabia

GOD puts special days into our calendar sometimes. Last Sunday was such a day. We came home from church and listened to the Choir of Heaven, the one that sings in the presence of the angels of God when a sinner repents. "He shall reign forever and ever," the choir sang. It was through the gramophone that the music came. When something very special happens we put on the Hallelujah Chorus. Last Sunday as we listened to the Choir that stands before the throne of God and of the Lamb, their tremendous symphony of t r iu m p h s h o o k our souls in unison with theirs. We saw them too, a multitude that no man could number. Faces that we knew were there, Peter Zwemer, and George Stone, and Sharon Thomas, who opened Muscat and died; Rena Harrison and Henry Bilkert, Vickie Storm and Ray De Young. Many were there that we knew; Mrs. Olcott, and M. B. Harrison, for Arabia is not r e d e e m e d with corruptible things, not even that tiny part of its redemption that has been entrusted to us. And the omnipotent triumph of the Eternal Gospel of our Lord and Saviour Jesus Christ shone from their faces as it rang out in their voices.

"I baptize thee Rubeyah, in the name of the Father, and of the Son, and of the Holy Spirit, Amen". Whom does God choose as pillars in His church, in this city of Muscat, where Satan's seat is? The weak things of the world to confound the things that are mighty. Who is Rubeyah? A motor driver, but not any longer, for competition was severe, and the cheerful happy spirit of the African does not always travel with lots of Dutch business ability. A cook who can excel in faithfulness, if not in brilliance. An honest and sincere believer in Christ who has walked in the paths of sin, and repented, and brings to the feet of Christ real humility and genuine faith. Three days later he was married to Miriam who previous to this was the only Christian in this city, and Christ's lone witness to the fact that men and women can be saved in Arabia. And now with the shy radiance of real love shining from their eyes, they give to the tiny Muscat Church the solid nucleus of a Christian family, and for that we thank God and take courage exceedingly.

"I baptize thee Sheero, in the name of the Father, and of the Son and of the Holy Spirit, Amen". The little room was filled with the presence of God as the Church of Christ in America reached out to take the new-born church in Arabia by the hand. Who is Sheero? A Beloochee boy who came from the wilds of Beloochistan, three years ago, with a disposition as sunny as the mountain slopes of his own country. He cannot read nor write, that is, not human writing, God's writing on his soul he did read, and when he came into contact with the Gospel while working in a construction gang on the mission hospital, he

embraced it with all his heart. It is a pleasure to send Sheero on an errand. The opportunity to do something for somebody affords him pure pleasure. But work on a mission hospital cannot last forever, and when it was finished, Sheero was an open Christian. Can a Christian secure work in a hostile Mohammedan town like Muscat, where poverty reigns, and where rows of unemployed seekers for bread sit everywhere? He can if God says so. Sheero found work under the same contractor who had employed him at the hospital. He has not been out of work since. That is perhaps the severest test of the new convert. If he is humble enough and sincere enough to work succesfully with Mohammedans, as an open Christian, he is ready for baptism.

"I baptize thee Noobie, in the name of the Father, and of the Son, and of the Holy Spirit, Amen". We heard the majestic mercy of God saying, "I have surely seen the affliction of my people that are in Egypt". For Noobie came from Beloochistan too, and the d a r k places of the earth are full of the habitations of cruelty. It was not as a free man seeking work that Noobie came. He was a toddling little boy, stolen from his home and sold. Seeking even in his baby days to run away, he was beaten with increasing cruelty, till he would admit that he was a slave. And as a slave he worked through the years, till he had children of his own, slaves like himself, and because the spirit would not break, the body often carried manacles, and the back had to heal many times the welts of the owner's whip. One day opportunity came, and loaded with irons, Noobie managed to climb aboard a wandering camel, just as the evening shadows fell. The camel was driven fiercely through the night for fifty miles, and lay down to die in the early morning, still eight miles from the city of refuge that is found wherever a British Consul lives. Noobie dragged himself over that last eight miles, irons and all. In Muttreh a sympathetic blacksmith cut the irons off from the scarred and long-suffering body, and a smooth-shaven Consul with the lines of British justice and fair play seaming his face, slipped the manacles off his unbreakable spirit. He came to work in the hospital a little later, and there he found the freedom with which Christ has made us free. Noobie too, learned obedience through the things which he suffered, and humility and sympathy. His is the job of dressing the ulcers of Muttreh, and the odors of Araby the blest hang over his work room like an aureole. He is the friend of every ulcer in the city, and such an assortment we have not seen before in the hospital's whole history. This morning we had a hundred of them to treat.

"For the Lord God Omnipotent reigneth; King of kings, and Lord of lords, forever" and as Mr. Pennings baptized those three men whom God had translated from the power of darkness into the Kingdom of the Son of His love, the Church of Muscat emerged into view before our eyes. To that lit-

(Continued on page 170)

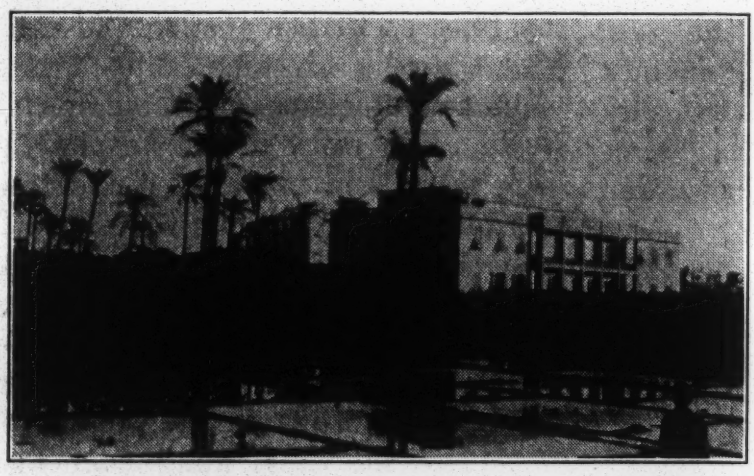
Foreign Correspondence
Egypt

MISS MINNEHAHA FINNEY, Editor, Mansura, Egypt

REFLECTIONS

By MISS ALTA G. FRENCH, Beni Suef, Egypt

It was Friday afternoon about sunset. I was on a train which was speeding along from Beni Suef toward Cairo. I had not been out of our village for weeks and had become so tired with problems of discipline, the collection of tuitions and the daily routine that I decided that perhaps I was looking through dark glasses and a week end away might change my views.



American Mission School for Girls Beni Suef, Egypt

As the train sped along I gazed out of the window. We were running along a canal about twenty feet wide. A canal in Egypt is always interesting, for there is so much that occurs on its banks or in its waters. For many it is the family wash-tub; it is here that the vegetables are often washed; here in the cooling depths the water buffaloes find relief from oppressive heat; here the village water jars are filled for use in the homes. On the road along the edge of the canal there is a continual stream of life—peasants on foot, donkeys and camels, loaded with their burdens, all reflected in the water.

On this particular day the picture was somewhat different. Along this same road jacaranda trees were in bloom. For those of you who have never seen this tree it may be difficult to picture the beautiful scene which met my eyes. Every tree was a vision of loveliness, a mass of purplish blue blossoms with just a bit of ferny foliage peeping out here and there. It looked like fairy land.

As I looked out toward the setting sun, the light prevented my seeing the real objects perfectly. It was the reflection in the canal that caught my eye — donkeys, camels, people and those gorgeous trees, all mirrored in the placid waters—each one naturally an inverted image. The thought that came to me was, that in my weariness I had been gazing upon everything "up-side-down". What I saw here in the water, though inverted, was so lovely that just to gaze upon the scene filled me with wonder and praise. God's hand was in it all.

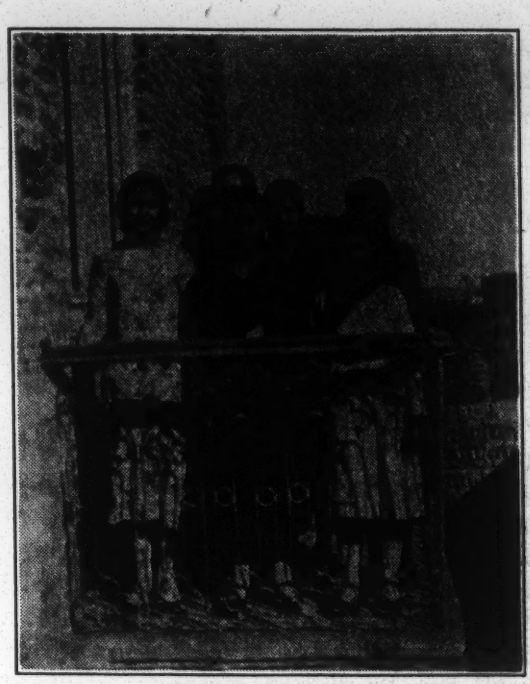
My mind went back to the preceding days in the school work when it had seemed to me that everything had been up-side-down indeed. Now I paused to realize that God's hand had been in that also.

As I think back on the lovely reflections in the canal, so I think of many reasons for thanksgiving. Our schools have been full, in fact we have had more requests for admission of pupils than we could accommodate. We had a series of special meetings when two or more of our girls united with the church. As a result of the Temperance campaign,

all of our girls from the First Year and above, except three, have signed the pledge. It is a real satisfaction to have our highest class of girls take their turns regularly on Friday in leading the Chapel exercises.

Another bright spot in the year's work was the Thank Offering. Our gifts, many of which were exceedingly small totalled nearly forty dollars. The school always pays the expenses of three delegates to the Presbyterial meeting. We were delighted that four others went and paid their own expenses. The accompanying picture was taken on the steps of the church where the meeting was held at Saft Maidoum.

God's hand is in all these things. We pray that we may all be used for the accomplishment of His purpose in this land.



Delegates to the Presbyterial Meeting, four of whom paid their own expenses.

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

IMPRESSIONS OF CAMP LIFE IN SIALKOT DISTRICT INDIA

By MARIE CASH, Sialkot, India

"I get a little work and some things are given to me. Sometimes we eat and sometimes we don't."

These words touched my heart. They were spoken by a poor widow, the mother of six children, who came to my tent one day last winter. On the table was a delicious sandwich, which I was planning to eat. The thought came to me that the woman was probably hungry at that very moment. I asked her if she had ever eaten our food, or if she would care to taste it. She said she had not but it was evident from her expression that she would be pleased to do so.

I prepared more food and felt sad again when she put aside some to take home to her other children, though I knew she wanted all of it herself.

Sometimes we think we are poor in America, but as a whole, we know nothing of poverty in comparison with that of many of the people in the Panjab.

I soon learned that the real purpose of this woman's visit was to ask me to pay the boarding school fees of her small daughter.

In April I had her bring the child in, and though little Banti has some difficulty in adapting herself to her new surroundings, we are hoping and praying that she will come to know the Lord and become a good and useful woman.

Camp life when we are out for evangelistic work during the winter season, is always interesting. In January we camped at Richara, a village fifteen miles from Sialkot City. There had been no missionary camp there for many years and the people received us gladly. The men and boys swarmed about us while

our supplies were being unloaded, and helped us pitch our tents, and were of every possible service.

The villagers are sometimes enthusiastic and helpful the first few days, but usually after the novelty of the situation has passed, they come less often. This was not the case at Richara. We remained there four weeks and the interest in our camp never waned. There was a large community of Christians and as they had been without a pastor for some time, they were interested in hearing the Word, and wanted some one to conduct divine services. The only time they could all assemble was in the evening and they would remain after the message was given and sing until ten or eleven o'clock.

No doubt a factor in maintaining interest in our camp was the fact that we gave out medicine. Almost before I knew it, I had a daily dispensary, requiring almost more time, money and skill than I could command, especially as I am a nurse and not a doctor. The ever present infected eyes in this country are always a source of great concern, and it is difficult to treat them in a short period of time. But some relief can be given and the chronic cases can be encouraged to go to the hospital for longer and more thorough treatment.

The greatest reward for one's efforts was in the treatment of infected wounds and skin eruptions. The village people have no idea how to prevent infection nor how to take antiseptic measures after infection has developed. One little girl's entire nose and a part of her face were covered with ringworm. It was a great satisfaction to give her treatment and to see her skin become normal again.

Another small child of about two years was badly bitten on the temple by a dog. I gave first aid treatment and tried to persuade the father to take the child to a large hospital for the Pasteur treatment, but he was positive the dog was not mad and refused to go. I did the best I could and was happy to see the wound almost healed before we moved camp.

As we give the Gospel Message in the villages, both the interest and the opposition are worthy of note. I am sometimes more encouraged by the opposition than by the friendly attitudes. As long as the people are very indifferent and say, "Yes, yes" to *everything* we say, without knowing or caring *what* we say, I am always disheartened, but when they begin to ask questions or to become angry because of what we have said, I feel encouraged, for I know they are thinking and I also see the fulfillment of the promise that, "The word of God is quick and powerful and sharper than any two-edged sword," for it is especially after we have quoted Scripture that the non-Christians object to what we have said.

One day we went to a village and were given permission to enter a Mohammedan home. I seated myself upon the rope bed, according to custom, and was not aware that the atmosphere was other than friendly, until I heard the Bible woman saying, "Get up, Miss Sahiba, we must leave." Then I saw that a man was standing near. I did not need a second look at his face to see that we were not wanted there. We left and some women invited us to go to another home. Time after time different persons came in and it seemed that they were ready to drive us away, but others asked us to stay, and listened gladly to the message. As we were ready to leave, a number of men came in and asked questions. I was very pleased with the manner in which our young Bible woman was able to defend "the faith, once for all delivered to the saints." I am not discouraged by some opposition but glad to know that the people are beginning to think. I am hoping and praying for the day when we shall see the fruit of our labors and

when many more will acknowledge Him as Lord and Saviour.

The first time I visited the village of Chawinda, I was greatly impressed with the difference between the children of that village and those of the near-by villages where there are no schools. We have a little mission school there, and when I saw how much cleaner, better behaved, and more intelligent the children were, I resolved to do all I could to obtain support for village schools.

I remember one chubby little boy who clapped his hands to keep time while we sang the psalms. One seldom sees a fat child in the villages, and certainly one almost never sees a small child who can sing the psalms.

We are not only not able to open more village schools these days, but are having to close some, thus denying to these poor little waifs the privilege of even learning to read the Word.

Ethiopia

MRS. BRUCE B. BUCHANAN, Editor, Sayo, Ethiopia
On furlough, Columbus, Ohio

PRAYER NEEDED

Sometimes things happen suddenly in quiet little Ethiopia. It has been in a sad way, too, of late. More than ever our prayers are being needed in Addis Ababa, Gore and Sayo. Phil West, who has been carrying Sayo's responsibilities for over a year, was planning to leave because of serious conditions in and about Sayo. Mrs. West and children left last year and are now in Egypt waiting. Up to the present date, however no official word has come that Mr. West has left that lonely, hard post, so we wonder whether he decided to stay on. Pray for him and his helpers among our Ethiopian fellow-Christians in Sayo.

From Gore came news that Mrs. Dougherty and children had sailed from the river port, Gambeila, September 20th. That shows grave danger in Gore also. Dr. Dougherty is alone facing all that might occur when the Italians take Gore. We all know now what happened in Addis Ababa last May. Surely God will remember His work and His helpers in both Sayo and Gore. Yet He wants us to help with our humble prayers.

From Addis Ababa comes saddening news that Flo White had to go to Egypt for an operation. Florence needs our prayers too. How our hearts ache when we hear all this discouraging news! Surely God's work is not over in Ethiopia. Certainly He wants our United Presbyterian Church to be more faithful than ever. How thankful, we are to the Swedish Mission for their contribution in the translation of the Bible! The people who are learning to read have God's Word. They are hungrily reading it and are finding God's truth there.

Thankful, too, we are for such strong Christians as are there trying to help their people walk in the Christ-like way. Let us remember our Ethiopian brothers and sisters in Christ, and those especially who are weak. Temptations are so strong, troubles are so many, that this testing time of their faith is very severe. But Christ has said, "Lo, I am with you always." He will not forget. As His people we too, must remember His work and workers there.

REAL CHRISTIANS

By MRS. D. C. HENRY

In the last few days we have received word that our faithful Phil West, the missionary who has car-

ried on alone at Sayo for months is going to leave Ethiopia. We still hope and pray that it will not be necessary, but we know that he would not leave unless it were imperative and we pray for his safety as he comes down the mountains to the British post at Gambela. And what of those who are left behind at Sayo, the natives who have been in our church and school for the past years? Will they go back to Galla customs and worship? Will they have been grounded in the faith during these past fifteen years since the work was opened, so that they will carry on without the aid of a foreign missionary? There are some who will carry on, some whose names have been in the Magazine time and again for their service to God and for their fellow Ethiopians. But there are others who have already swung back, or perhaps have never really been touched for Christ so that their allegiance was only "surface."

In the latter group is a man who brought a great lesson to my heart as we were talking one day. He is an Amhara, but one of the poorer ones. In some way he had been taught how to care for animals so that he was first given the task of the herder for the cows and mules belonging to the agricultural department. He proved that he was a little more trustworthy than most of the native boys and he gradually worked up through the various tasks of the department until he became the head of the workmen. Then whenever we went on a trip, it was he who took care of the mules and saw that the men who were needed to carry the equipment did their work correctly.

One morning in the post from Khartum we received a letter telling of the brave Elizabeth, the girl who stood before the Moslem court and simply but beautifully told of her love for her Saviour so that she was allowed to become a Christian. We were thrilled by the news. I passed through the porch later in the morning and this Amhara stood waiting for his turn to consult my husband over something pertaining to the work. As I passed him, I stopped to tell him this news of Elizabeth. He seemed to be thinking about it when I finished the tale and I asked, "Was it not brave? Was it not wonderful? I wonder if we would have the same bravery if we were in her place?" The answer which came is one which I pray that I may never forget, "If she is becoming just a Christian, then she is a very foolish girl to go through these troubles, that is, to be a Christian like I am. But if she is becoming a real Christian it is all worthwhile." In his mind there was a great distinction between "a Christian" like he was, one who gave lip service, keeping the fasts and feasts and knowing the outward forms of Coptic Christianity, and a "real Christian," who had given over the entire life to the leading of the Saviour and was serving Him in service to others. It was understandable to this uneducated Amhara that if life were really given over to the control of the Christ that He was worth the giving up of all else.

This man is one of those who were so near but not in the Kingdom. There are many like him in Ethiopia and elsewhere. And then there are also great multitudes who have never had the opportunity he had to hear the story of the Christ and to know that without Him life is not "real" and full. These people need the missionaries today as much or more than they ever have before. We, the women of America, should search our hearts and see whether we are Christians, that is, born of Christian parents, baptized, church members for a social life, etc., or if we are "Real Christians" who, having given everything we are and own to Him, will carry on His work for those who know Him not.

The Sudan

MRS. R. F. SHIELDS, Editor, Khartum, The Sudan

THE BOYS' HOME

By MISS E. VERNA PILLOW, Omdurman
Sudan

The Boys' Home. Perhaps as we read this we think of it being simply one department of our work—one of the institutions maintained by the mission. I wish that I might be able to picture it as I have been privileged to see it this year. Not a mere institution but a real home for boys of the Sudan.

The devotedness of the "father and mother" of this home, Mr. and Mrs. Leander Finley, is not fully appreciated until one has had a glimpse of the daily duties of the home and the results in the conduct of its 45 boys. Those who have had the experience of caring for an ordinary family of children might imagine themselves doing the same things they do each day for that family for 45 instead. Sewing on buttons, wrapping up stubbed toes, seeing that 10 or more get cod liver oil, treating eyes for trachoma—these of course aside from teaching school plus the innumerable other things that I as an outsider know nothing about. I hear some one say, "But so many of those things can be done by the older boys." Perhaps they can, but some one has to see that they are done, which often takes more from one's resources of patience and strength than doing it one's self.

My idea of a home is where members of the family have freedom to pursue the line of work or play that appeals to them most. Such is the case in the Boys' Home. There is a part of the compound that belongs especially to the boys to do with as they like. From this come results that are truly fine. For a time club houses were all the rage. Two clubs were formed and club houses built with what the boys could find. To these they would at times invite some of us Americans and serve refreshments bought with their weekly allowances and put on programs that showed a lot of originality. Now, where the club houses once were, are built mud rabbit hutches or places for pigeons. One boy has made himself a little workshop and still another has a little shop where he sells nuts to those who care to spend part of their 2½ cent weekly allowance for such. Another outcome of the boys' own efforts is the Home Band. Dressed in paper caps, belts and leggings about a dozen and a half boys march with their tin whistles, led by a drum-major and drummer, the drum itself being made by the owner. The rhythm and tune the boys get from these are really remarkable and the whole affair from thought to execution is from the boys themselves who range in age from eight to fourteen years.

Home is the place where we learn things that will fit us for life. The Boys' Home does not fall short in this respect. The growth of character and spiritual development of each boy is of deep concern to the "mother and father" and each is dealt with according to his needs. Changes in lives for good are a source of joy, and those going through difficult stages in growth are objects of concern and prayer. The boys are learning obedience. This is not only seen in their response to what they are told to do in ordinary things every day but in their behavior in church. They not only sit still but as a general rule listen to what is being said. Five of the boys during the past year were church members. I wish I could tell the thrill it gave me the first time I saw these boys take communion. To me, it was not the easiest thing in the world for those boys to be singled from their schoolmates and par-

(Continued on page 186

Editorial

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

A "MASS MOVEMENT" IN A MISSIONARY SOCIETY

In a Woman's Missionary Society of another denomination there was on one occasion a real "Mass Movement." Twenty-eight young matrons members of a Woman's Bible Class, led by their teacher marched down the aisle of the church and were welcomed as new members of the Missionary Society.

This was not a simple gesture. It was a thrilling climax of a story of intercessory prayer on the part of several women, who had covenanted together to pray for this specific thing. There had been continuous and persistent efforts made to interest the whole congregation in missions; there was tact; there was a loving spirit, a sensing of an opportune time to lead these young women into active missionary work.

In writing of this the President of the society said: "I have had a consuming, burning desire, since I experienced that new heart throb, that you and others might feel the pulsation of it. I am praying that in some way the whole Woman's Missionary Society of the Church will feel the burden of the unreached women of their respective congregations, and that during the coming year the membership may not only increase one by one, but that groups may march into the ranks of our societies. I believe this can be done if one woman or more in each communion would feel that great responsibility and catch the vision of it."

CELLS

In China, we are told by Dr. E. Stanley Jones, there is a communist "cell" in almost every school and college. This "cell" is supposed to multiply as a living cell—and it does.

A communist student is "planted" among twenty-five or more students and his business is to win them. He has this advantage, he knows his "line," He is thoroughly convinced that he has the only philosophy for the world and "he teaches it passionately." The other students are uncertain, confused. In such a group, with his note of certainty this "cell" attracts large numbers to himself and to his organization.

Dr. Jones says: "We must all become centers of the New Order—"Cells" of the Kingdom of God, multiplying like a living cell. We must teach until every man, woman and child becomes aflame with it."

Correction: The writer of the National Negro Anthem, page 81, of the October number of the Magazine should have read "James Weldon Johnson."

STRAWS IN THE MISSIONARY WIND

We have reason for encouragement today. According to the reports of the contributions of the church for the first months of the fiscal year there was a noticeable increase.

The Women's Board has sent out two new missionaries to India, Miss Grace Ransom and Miss Marjorie McCrory and returned Miss Ruth Warnock, who had been kept at home for some years for family reasons.

In our exchanges we note that other churches are either already making advance or definitely planning to advance. The most outstanding plan is that of the Methodist Episcopal Church.

The Board of Bishops representing 4,000,000 communicants in the United States, plus a constituency of perhaps 3,000,000 other persons and 1,000,000 members in forty mission fields has announced a new movement to be known as the *Million Unit Fellowship Movement.*

The missions and benevolences of this denomination are administered through a joint budget, known as the "World Service of the Methodist Episcopal Church".

In 1925 the total income for World Service was $8,507,000. In 1935 it was just a little more than $3,000,000—a drop of more than $5,500,000. "This decrease has simply meant disaster in the missionary and benevolence work of the church," said Bishop Keeney. "But we are determined that the religious forces of our nation, of which Methodists are so important a part, shall not relinquish their heavy responsibility for the future of the world and of American civilization. We are definitely out to implant religion as a force in the thinking and living of Americans and the peoples of our mission fields. *To that end we propose to restore our World Service budget to* $12,000,000 *annually before the next general conference of our denomination in* 1940."

THAT RECOMMENDATION

From many women we are receiving letters regarding the Recommendation of the WGMS Convention of 1936— "That a united effort be made to place a Magazine in every home where there is a member of a missionary society, Women's Young Women's and Girls' Circle."

Several societies have signified their intention of carrying out this Recommendation. Others are saying, "We shall try to do this". In all cases the correspondents say in effect. "You are right in saying that information is essential to interest."

Whenever we can get all of our official women to recognize the fact that recovery can only come as we can interest our members, and that the only way to interest them is to give them information, we shall have made great progress. That even a few are keenly awake is an encouragement.

An Open Letter to Missionary Societies

Dear Missionary Women:

We are writing you so that all the members of your society may understand the scope of the work of the Women's General Missionary Society and its financial requirements and may realize the urgent need that this organization, of which your society is a vital part, be adequately supported.

The work of all departments of the W.G.M.S. calls for a minimum annual disbursement of $350,000 a year or $1,000 a day. To meet our obligations we depend upon two main sources of support: income from investments and endowments, legacies and lapsed annuities; and income from missionary societies, which includes regular contributions, pledges to missionary salaries and the Thank Offering. Obviously, legacies and lapsed annuities cannot be relied upon in annual budgets. Interest rates have been lowered until revenue from instruments and endowments is far below that of former years. In addition to this, society contributions have fallen off; pledges made to salaries, in many cases, have not been fully paid; Thank Offerings, while showing an increase in the last two years, are still below the old-time figure. These facts are responsible for the 10% cut in salaries and the 20% cut in budgets.

We need increased support of the seven departments of work, particularly the Foreign, Home and Negro work. Definite pledges by Women's societies toward missionaries' salaries, home and foreign, made in full or in part through the presbyterial, would assure support of our present staff and give hope of advancement. Foreign salaries alone require $85,000 annually. Approximately only three-fourths of these salaries are pledged and many of the pledges were not paid in full. Deficits had to be met from other funds, which simply cannot continue to meet such heavy demands in the future.

Young Women's societies should support the seven departments and strive to meet the full amount of the Young Women's Special, thus fulfilling their obligations. Juniors should share as much as possible in the support of the seven departments. We urge an increase in the Thank Offering, which helps every part of the work. We are grateful for an increase in the last two Offerings for without these there must have been further curtailment in missionary force and budgets. We would like to impress upon all societies that the funds of the missionary treasury should be devoted to the support of the work of the Women's General Missionary Society and under no circumstances be diverted to other causes, however worthy.

In closing, we wish to emphasize the fact that a woman's obligation to the Church budget comes first. After that, we claim her loyalty to the support of the work which is the responsibility, solely, of the women of the Church.

May we depend upon you for faithful and prayerful support of our women's work in the name and for the sake of Him who so greatly exalted womanhood?

Sincerely yours,
The Women's Board,
Mrs. J. D. Sands, President

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN,
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

America's Thanksgiving

Not alone for mighty empire,
Stretching far o'er land and sea.,
Not alone for bounteous harvests,
Lift we our hearts to Thee.

Standing in the living present,
Memory and hope between,
Lord, we would with deep thanksgiving
Praise Thee more for things unseen.

Not for battleships and fortress,
Not for conquest of the sword,
But for conquest of the spirit
Give we thanks to Thee, O Lord;

For the heritage of freedom,
For the home, the church, the school,
For the open door to manhood
In a land the people rule.

For the armies of the faithful
Lives that passed and left no name;
For the glory that illumines
Patriot souls of deathless fame;

For the people's prophet-leaders,
Loyal to Thy living word,—
For all heroes of the spirit,
Give we thanks to Thee, O Lord.

God of justice, save the people
From the war of race and creed,
From the strife of class and faction—
Make our nation free indeed;

Keep her faith in simple manhood
Strong as when her life began,
Till it find its full fruition
In the Brotherhood of Man!

—William P. Merrill.

THANKSGIVING DAY

As we enter November our thoughts turn to Thanksgiving day—a day set apart for the express purpose of thanking God for the blessings of the entire year. Our forefathers observed the day soon after they established their homes. They had encountered many hardships, had met many defeats yet their hearts were filled with praise and thanksgiving for the many blessings they had received.

In the earlier years some states

observed the day and some did not. The President of the United States at that time did not issue a proclamation calling for a national celebration.

In 1863 President Lincoln appointed the last Thursday of November as Thanksgiving Day. Since that the day has been regularly observed. The President each year makes a formal announcement of it, and the Governors of different states issue proclamations to the people of their state to give thanks. It is a day when entire families are to gather together at their accustomed places of worship to recount God's blessings to them and to praise and thank Him. The manner of observing the day has changed since that first one, but still it is a day set aside for all to say, "THANK YOU, FATHER."

Thanksgiving time is drawing near
When men shall worship Him with fear,
And praise and sing His matchless worth
The Creator of the thankful earth.

A time when breezes blow so bold,
Fluttering down the leaves of gold,
When earth itself begins to fade
With the season's ever-changing shade.

Families then shall gather round
With thankful hearts they shall be found.
His holy name they all shall praise,
While they their songs in anthem raise.

A joyous feast they then shall hold
As did the Pilgrims as of old
To celebrate His loving care
His mercy toward their lives to spare.

—*Ralph T. Anthony.*

We unitedly praise God for the accumulated blessings of this year and the privilege of assembling in our churches on the last Thursday of November to praise and thank Him.

THANK OFFERING DAY

God's wonderful care and provision are given us every day and our hearts should be glad and grateful each day of the year. The Spirit of gratitude drives out thoughts of self. It changes our every day living if we will let it into our life.

"Oh, I am the spirit that maketh glad
Every house where I lay my head;
I make much out of little and good out of bad,
A feast from a crust of bread.
I teach men to give of what they receive
To those who have less than they;
And—would you believe it?—I make them believe
They have more as they give it away.
I live in the cottage; I live in the hall;
I live in the land and on sea;
But the place that to me is the best place of all
Is the place I happen to be."

Our missionary societies have an additional opportunity of expressing our gratitude in the annual Thank Offering Ingathering. During the beautiful fall season we again assemble to praise and thank God for His wonderful love and care through each day of the entire year.

Each day we find some reason to thank Him and express this gratitude by placing a gift in our Thank Offering box. At the Ingathering service we present these accumulated gifts.

We are all looking forward to this service with grateful hearts and as the day draws near are asking what our offering shall be. What gift can we bring to our King? May we think of the multitudes never having heard of Jesus the Saviour of the

world. The love offerings we present to the King will be transformed into blessings in all our mission fields. As we ponder the question WHAT SHALL I GIVE, may we think of the sacrifice of the Father in heaven for us. May we remember the suffering and death of Jesus on the cross for us. WHAT SHALL WE GIVE TO HIM?

GIVE CHRIST THE BEST

Christ wants the best. He in far-off ages
Once claimed the firstling of the flock, the finest of the wheat;
And still He asks His own with gentle pleading
To lay their highest hopes and brightest talents at His feet;
He'll not forget the feeblest service, humblest love;
He only asks that of our store we give to Him
The best we have.

Christ gives the best. He takes the hearts we offer
And fills them with His glorious beauty, joy and peace.
And in His service, as we're growing stronger,
The call of grand achievements still increase;
The richest gifts for us on earth, or in the heaven above
Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? O friends, let us remember
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood
Gave us His precious life upon the cross;
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best He had.

—*Selected.*

THINK IT OVER

"I paid for my hat and I paid for my gown,
And I paid for my furs that I purchased in town,
And when I returned and looked at them all,
One box so large and one so small,
The contrast was grim; It was plain as could be—
A mite box for Him, and a hand box for me.

I tossed in a dime, but it didn't seem right,
And I couldn't be proud of that curious sight;
So I took out my check book and tried to be square,
For I wanted my gift to look like my prayer."

—*Author Unknown.*

SENIOR LIFE MEMBERS

$25.00 Each

12. Mrs. Clara Caldwell...In Memoriam By W.M.E. of Meridian, Pa.
17. Mrs. C. P. Ruffing...Grove City, Pa.
18. Mrs. Mary Elizabeth Kyle.....Clifton, Ohio By W.M.S.

WORLD DAY OF PRAYER

Friday, February 12, 1937

Young Women's Department
including
Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.
A Thought to Ponder—"Vision without service makes a visionary who loses the vision; service without the vision makes a slave who loses the power of service."

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Gary, Indiana, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartum North, Sudan, $1,600. Total askings, $8,630.

NEW SOCIETIES

Westmoreland Presbyterial—Duffield.

The Willa Ramsey Girls' Missionary Circle—10 members. This teen age group is giving a good account of itself, already having subscribed for the Magazine,—eight of them! Can your society claim this high percentage?

West Newton Young Women's Society has 22 members and is already well started in its missionary activities.

The following prebyterials have reported new organizations: Beaver Valley, Butler, Cedar Rapids, Delaware and Westmoreland. It may be that your presbyterial has a new society. Please report these new societies promptly. If you think back, you will recall that there is just a little laxness on the part of some presbyterials in the matter of promptness. Just witness the long line of societies appearing in the June number of the Magazine. Many of these came off the annual report blanks, never having been reported to the Department for publication.

Kindly report promptly on the formation of new societies; on the transfer of a society to another department, whether going in a body or as a part of another society; on the dropping of a society due to lack of membership, a falling off of interest or any other cause. Let us do away entirely with this notation—"no report"!

PLAYING THE GAME

The "National Finals" in tennis have just been held. As you probably know, we have a new champion resulting from the women's matches. Also, almost, but not quite a new champion for the men. The English champion still holds the title. It was interesting to listen in as play by play and set by set were given over radio.

The radio commentators noted certain peculiarities of the different players, mentioning weaknesses or outstanding good points; pettish ways, critical manners or beautiful poise or nonchalant acceptance of whatever came.

It was no secret what the great crowd gathered there wanted in the way of victors. It seemed to be America for America. However, when the decision went to England, the news was graciously accepted. And when the winning woman earned the title of champion, caus-

ing the holder of the title to step aside, good spirit prevailed.

In noting some of the elements that make for "playing the game", let us see how they may be fitted into the Christian game of life.

Preparation stands out quite prominently as a necessity for winning a tennis championship. The players were in fit condition, they were well-groomed for the game. The judges and spectators were there to enter heartily in as advisers and encouragers—players need such to egg them on to strenuous performances. Can we count on equal preparation on the part of our girls and young women in order to be "fit" players in this missionary game? Are the fathers and mothers and older members in our churches as ready to uphold and to stand by these girls in their missionary zeal as stadium "fans" are to back tennis and other forms of play?

Persistence was noted as an essential. Occasionally the commentator would speak of a period of seeming discouragement or of indifference on the part of the player. Again he would exult at a splendid stroke or move by the same person. While there were short periods of carelessness, on the whole dogged persistence was the rule of all players. Does the same persistence prevail in Christian work? Where could we look for a champion in games if persistence ceased to be a part of the training and execution? Yet there have been societies that did not "live over the first summer"! Could it be that a low percentage of this valuable asset, persistence, was the cause of the early demise? And there have been others that dragged along a few weary years, sending in an annual report now and again, and then gave up! Those who would wear the laurels must learn that persistence is invaluable if one would succeed.

Another point which stood out strongly was the *graciousness* of manner in *the acceptance* of the decision of the judges—*defeat* or *victory*. It requires much grace to be a worthy champion and as much to be a good loser. Now how can this apply to a missionary girl or a missionary society? Strange though it be, there are those even in our missionary societies who cannot see another render a good and praiseworthy service without a certain loss of interest in the success of the meeting. While the losing tennis players may have felt in their hearts the hurt that comes with defeat yet their words over radio expressed the thought that the best ones won. The winners were not over exultant. Could this generous attitude prevail in every missionary society, what strong, able organizations there would be!

As members of missionary societies, are we preparing ourselves so that our lives and our societies shall be most effective?

Do we remain faithful even under discouragement and busyness, persisting in a great cause? (Sometimes we outdo ourselves seeking to make excuses for our laziness or the indolence of others).

Do we conduct ourselves in a gracious manner toward our fellow members and those we would interest, making our society appealing at all times?

Let us play the game with full intention of winning but with a determination to keep on should defeat seem to be imminent. Final victory is assured.

EGYPT SPEAKS

V.

Miss Matilda Massoud of Cairo was asked by Miss Margaret Work to give some idea of the type of work she is doing as a leader of Girl Guides. Miss Massoud, in answer, spoke of her busyness due to preparation for the "Guide and Brownie Rally." She is a nurse too, so you can imagine that "grass does not

grow under her feet"—if such a thing could happen in Egypt.

Miss Massoud says her Company of Guides is called the 7th Cairo N.C.C. Guides. The Company belongs to the International Guide Movement and is the seventh in number of organizations in Egypt. It meets in a room in the National Christian Club which it has decorated with its pictures and individual work. Egyptians, Moslems and Christians form the personnel of this particular group of Guides. As each girl joins the Company she must also join the National Christian Club.

The aim of the Guide Movement is to enable the girls to live up to a high standard, develop good citizenship, create the spirit of friendship, service, and happy living.

Miss Massoud gives more detailed information for which there is not space. She adds in a note: "I am glad to say that my Company came first this year in a cup competition between the International Companies in Cairo. It was given us for general efficiency, Guide work, weekly programs and Company books.

"In May we have the Guide sports and there will be another competition. The sports consist of high and long jumping, relay races, skipping, obstacle and potato races. We usually practice these in our outings.

"I hope that in the future our Company will be a great help to our Egyptian girlhood."

Signed,

M. Massoud.

Miss Work in a note says that the head of the National Christian Club, to which reference has been made, is Mrs. Zakeya Mishriki Taweel who graduated from Luxor Girls' School then went to Moody Bible School in Chicago for three years. Matilda Massoud, Guide leader, was graduated from Ezbekiah School and Assiut Hospital Nurse-training School. Such girls have family and custom to defy if they would realize their highest ambitions.

YOUNG WOMEN'S SPECIAL COLUMN

INDIA

Miss Whitely proceeds: "I distinctly remember one problem that confronted the Mission in 1911. It was this—that the wells in Pasrur had failed, so the school would have to be closed. Such action was taken and additional quarters were ordered built at the Sialkot G. B. S. in order to care for the thirty or more small orphans of the Pasrur School. Those quarters were built that winter, but never occupied by the orphans from Pasrur! Water began to return to the Pasrur wells and ever since there has been abundance. The explanation seemed to be that an earthquake had so disturbed the strata that for a time there was a shortage of water.

"From time to time as need arose those first fourteen years, more buildings were added. Since that time, a few of the oldest have been torn down, some remodeled, and one new one built. About eight years ago we built a lovely six-room open air class room building. In the center is a small room divided into six smaller cubicles, so that each class has a place in which to lock away its equipment. The outside walls of the class rooms are arched and open. The rooms are well equipped with an abundance of lovely slate blackboards."

Before Miss Whitely reaches India, she may or may not have time to give us another chapter. She promises, however, to see that you hear more about this part of the Special Work, Pasrur Girls' Boarding School.

METHODS

SOCIETY PROGRAMS

The McCown Circle of Mt. Lebanon church is ready to start on the "High-way" of 1936-1937 as evidenced by its new year book. Each

girl is to be equipped with a "travel bag"—in reality a scrap-book. The girls will gather data throughout their "trek" or voyage—since part of the year is to be spent on foreign soil. They are to be in Africa two months, taking care to acquaint themselves with our three African fields.

Their trail will carry them into many parts of our own land, too. The year book is profusely decorated with appropriate scenes. The tepee with squaw and baby, the Magi, travel paraphernalia, African scenes, etc. The devotional period is listed as "guide post."

Other interesting features are to be found within the pretty blue and white cover. The sponsors of the society show a very real interest in the girls. The year should build good missionary interest.

The Louise Scott Missionary Society of New Wilmington through its program chairman, Mrs. Brownlee, has sent in its book for 1936-37. It has an aim with a real challenge: "To have each member endeavor to make our meetings more effective, increase the attendance, enlarge our gifts, and foster the spirit of prayer."

On the Thank Offering page is this quotation: "We lose what God has given, the prize for which our feeble faith has striven, *because we thank Him not.*" As to our short-sightedness, oftentimes in our missionary zeal we may emphasize less essential things and overlook the heart of the matter: " Now *help us see beyond* programs, and our maps, and books, and budget-problems, the simplicity of Christ's *direct commission,* 'Go tell!' " This society has a good year in prospect.

A CELEBRATION

On August 5 in the church, the Girls' Missionary Circle of the First Alliance congregation held a celebration in honor of its fifth anniversary. Officers of the other missionary societies of the congregation and the pastor, Rev. James D. Brown, were guests. Miss Maude Slemons, secretary of the Young Women's Work of Cleveland Presbyterial, was guest of honor. Miss Slemons gave a very beautiful and inspiring talk. Mrs. Mary Campbell who organized the Circle was presented with a wooden mixing bowl since it was the wooden anniversary. Mrs. Campbell lighted the candle on the birthday cake while a short history of the society was given by the secretary. Mrs. Campbell then blew out the candle lights and cut the cake. The program of the evening was found on anniversary bells. A beautiful feature of the evening was the re-naming of the society—now the "Mary Campbell Missionary Society", in honor of the organizer.

WHAT ONE SOCIETY FACES

The Hopewell Y. W. Society as it was known for a short time in Hopewell, Kansas, has had difficulties so it seems. It would like to be an active society no doubt, but it has barriers in the way. Hear the case as stated by an interested person: "Our young women are not keeping up their organization. For nine months of the year they are scattered in school teaching. Then the summer is not much better as there are summer schools, conventions, institutes, vacations, etc. The girls gave a Thank Offering last fall of $17.55. Several of the girls are tithers. The girls always take charge of the August program of the Women's Missionary Society putting the program on entirely themselves." Do girls with much less to obstruct their desire to be expressed through a missionary organization of their own show as much earnestness as do these girls?

Y.W.M.S. RALLY OF WHEELING PRESBYTERIAL

This was held about mid-April. The theme, "Prayer", was the basis for the devotional study. A discussion on Y.W.M.S. work was led by

the Y.W. Secretary, Mrs. James Lewis. Prayers for the work were made by the six representatives from different societies, three young women remembering one single item in the Special—one each—or the presbyterial missionary. Just a line of information on the object was given previous to the prayer. The group was particularly honored in having as speaker a Chilean young woman, Senorita Obdulia Valasquez of Santiago. The Senorita is Art teacher in West Liberty State Teachers' College. This must have been a great privilege, to have first hand information on the topic of South America, the book or study of the year for societies in 1935 and early 1936.

PROGRAM PARAPHERNALIA

Reference is made elsewhere to the travel program of the McCown Mission Circle of Mount Lebanon. At the first meeting of the society each girl was provided with her traveling bag—10 by 7 inches. On opening it she found a number of pages on which to record the "happenings" of the year's journey.

A miniature handbag 2½ by 4 inches, contained the invitation to the opening meeting, the beginning of the journey. Evidently there was no plan to visit the diner as each girl was provided with a lunch box. The "take-off" of the girls gave promise of a successful and happy year of touring.

Should you wish to see any of the programs or gadgets mentioned in these pages, visit the Board Rooms, 904 Publication Bldg., Pittsburgh, Pa.

SUGGESTIONS OF INTEREST HOW TO DO

Again does the McCown Circle of Mt. Lebanon share a sample of some one's handicraft, articles used in the society as reminders or souvenirs. One of the sponsors, Miss Thelma Evans, prepared the different articles for this program. A list of the names of the doctors and nurses in our four foreign fields appeared in booklet form, also an invitation rolled up in a pill bottle marked with a red cross. The latter was passed out the Sabbath preceding the missionary meeting. The program for the meeting came on a separate sheet, a two act play being presented.

CHRIST SETS UP HIS CHURCH IN MUSCAT

(Continued from page 153)

tle group more are to be added and soon, if the favor of God continues. Every hard and lonesome trip, and every shaking malarial chill; every lonesome child thousands of miles away from his mother in school, yes, every one of the graves that mark our path like milestones, stood justified and worth while in that moment. Far more indeed than justified, they shone with the eternal radiance of the Glory of God in the face of Jesus Christ, and a deep gratitude filled the very atmosphere we breathed, the gratitude of a whole church whose we are are and whom we serve, that God has chosen us, in these days when the missionary enterprise means sacrifice at home and abroad, chosen us who are less than the least of all saints, to be among those who not only believe on Him, but also suffer in His behalf. *The Moslem World.*

Girls' Circle Program

By MRS. J. C. SMITH, 1860 Shaw Ave., East Cleveland, Ohio

THE NEGRO WITH JESUS

GENERAL INSTRUCTIONS — Have the tall white candle as before to signify the Presence of Jesus. It is to be lighted at the words "And lo, I am with you always."

There should be two leaders, a devotional leader called "The Messenger," who should wear white and carry the Bible, and the program leader. The Messenger would announce the songs to be sung with the exception of the solo, conduct prayer period, read or recite poems, and lead in Responsive Scripture.

INVITATION OR POSTER—The invitation should be of gray or brown paper cut double in the shape of a church. The door of the outer church may be cut so as to swing open. Have the word "Welcome" written on the inner page so that it shows through the open door. On the inside page have the words "Steal Away to Jesus" written at the top, then the announcement of the meeting with the topic "The Negro with Jesus." If a poster is used, cut the church of a single sheet, using the open door as before. Paste the church on poster board. Instead of "Welcome," print the words "Steal Away to Jesus" inside the door.

PROGRAM

Prelude — softly — "Steal Away to Jesus"

The Messenger—"Comfort ye, comfort ye my people, saith your God."

Leader—This month our study is "The Negro with Jesus." The Ne has a great capacity for religion. He has a warm, loving, loyal heart, and when he knows Jesus as his Savior he is keenly conscious of His presence, and in his exuberance of joy makes it known in many ways. He knows the words of the Great Commission are for him. He is not only a zealous worker in his own church, and among his friends, but the Negro does definite missionary work as well.

The Messenger—Matt. 28:19, 20 (Lights candle).

Circle Girl—Tells of missionary work done by colored churches. See article by the Rev. Benjamin B. Evans, "The Negro in the United Presbyterian Church," paragraph beginning "It should also be remembered that our churches are not only receivers of missionary help, but givers as well." (page 143).

See also the article "The Christian Church and the Negro," beginning with the sentence "Home and foreign missionary work is carried on by the various denomiations." (page 133).

The Messenger—Leads in Responsive Reading, Selection 39, Psalter hymnal.

Song—"Where Cross the Crowded Ways of Life," stanzas 1 and 2, Psalter Hymnal, No. 442.

Leader—The Negro has made fine contributions to American life in labor, music, folklore, humor, religion, and art. One of the girls will discuss this subject.

Circle Girl—(See "Contributions of the Negro to American Life" (page 135). Tell of The Negro in Business, The Negro Press, In the Religious World, The Negro in Art, in Sport, in Literature, in Drama, in Music. (Ask at your local library for names of leaders in the last three divisions).

*The Messenger*s

"Who is the patriot? It is he
Who knows no boundary, race, or creed,
Whose countrymen all souls that need."

Song—"Where Cross the Crowded Ways of Life," stanzas 3 and 4.

Leader—"There are many social factors in the life of the Negro about which we ought to be thinking, and about which we ought to be doing something." One of the girls will tell us about this.

Circle Girl—Social factors in the Negro Life, (see page 131). Health, Hospitalization, Recreation, Travel.

The Messenger—

"I slept. I dreamed. I seemed to
to climb a hard ascending track.
And just behind me labored one
whose face was black.
I pitied him, but hour by hour he
gained upon my path.
He stood beside me, stood upright,
and then I turned in wrath,
"Go back," I said, "What right have
you to stand behind me here?"
I paused, struck dumb with fear,
for lo! the black man was not
there—
But Christ stood in his place!
And oh! the pain, the pain that
looked from that dear face."

Song—"Where Cross the Crowded Ways of Life, stanzas 5 and 6.

Leader—What can be done to better race relationships between white and colored people? (See Racial Programs and Philosophies, (page 137). Begin with the paragraph "The solution of this problem, etc."

Basil Mathews tells what the Negro desires.

Agencies working for better relationships.

Hopeful interest of young people.

Solo—"Steal away, steal away to Jesus" (unannounced).

(This may be found in any book of spirituals).

The Messenger—conducts a prayer offering for the American Negro, using the Prayer Cycle, the eighth to the eleventh days inclusive. The subjects for prayer may be written on slips of paper, and given to the girls at the beginning of the meeting. The Messenger may stand in the front of the girls with her offering plate, passing from one to the other. As each one prays she places her prayer slip upon the offering plate. When all prayers have been offered the Messenger closes with a short prayer asking for an acceptance of the prayers.

Music to "Steal Away to Jesus' is played softly.

The Messenger—"Comfort ye, comfort ye my people, saith your God."

BOOKS—See last month's program for the suggested list.

SUGGESTED DEVOTIONAL SERVICE

(Continued from page 141)

(Use music of "Nobody Knows the Trouble I See" as John 21:15-17 is read.)

(3 Our work may also be symbolized by water.

(Use music of "Steal Away" as Matt. 25:31-40 is read.)

Prayer: That we may bring gifts to Jesus—gifts of our hands and of our hearts—and, in so doing, that we may help to bring the people of the whole world to a saving knowledge of our Saviour.

Closing Song: B. S. H. No. 3, stanzas 1 and 2.

(Note—All musical backgrounds suggested for Scripture passages should be very soft. The six Negro Spirituals suggested are to be found in "Southland Spirituals" for sale at the Literature Department at twenty-five cents.)

Home Missions Department

MRS. WM. S. COOK, 1201 6th Ave., Beaver Falls, Pa.

IN THE CITIES

Mrs. Frank Lieske of the Slovan Mission reports the outstanding feature of the month was the Presbyterial Junior Rally held at Burgettstown. Mrs. Lieske was responsible for the program and her Juniors and Intermediates gave the responsive reading from memory. One of her boys recited the books of the Bible in the form of a recitation, which was considered remarkable for so small a child. Each society responded to roll call with some feature of Bible memory work. Miss Helen Martin of Egypt brought a number of dolls dressed to represent the different classes in Egypt, which greatly interested the children. Her message was not only interesting, but inspiring.

The attendance in Sabbath School and morning service at the Mission has increased and two new members have been received.

Miss Mary Zucchi started the daily classes the first of September, in the Cranston, R. I., mission. The daily attendance has averaged 35. The Sabbath School also has an increase in attendance. About seventy homes are connected with this mission.

Mrs. Mary Ciancio of the Second Italian, Pittsburgh, reports all activities started the beginning of the month with the meetings fairly well attended. The outstanding events of the month were a corn roast given by the Young People's Society, and the wedding of their church organist, which was quite an event.

Miss Sallie Dickey has returned to Gary after her vacation spent with friends in the east. She was soon back at her usual duties, preparing a talk for prayer meeting, calling on the sick, and shut-ins, etc., etc.

Miss Elizabeth B. Clark, the new missionary at Westland, Pa., appointed to take the place of the late Mrs. Maude Morrison, has been on the field for six weeks. She reports a splendid spirit among the people and a keen interest shown in the fall program as it has been presented. Plans for Evangelistic services are being made to be held in November with a Communicant's Class preceding these services.

FRENCHBURG, KY.

School opened with a very large enrollment, numbering two hundred and seventy-eight. Of this number one hundred and forty-four are in the grades and one hundred and thirty-four in high school. It has been a problem to find class rooms large enough to accommodate the large classes, but the last report is that the "Machinery is running smoothly." One problem is to find work for all the boys. The Board has given permission to raise the gymnasium, putting a basement under it. Excavating, and getting rock out for the foundation will give plenty of hard work for some time and will make room for a dressing room and a "Shower" in the basement.

Mr. Stephens is planning to bring the basketball team in to the Pittsburgh area during the Christmas vacation and hopes to schedule games with Sabbath School or High School teams. Write Mr. Stephens if you are interested in having your team play his boys.

Frenchburg and Menefee Co. have been in the midst of a Local Option fight. Mr. Stephens wrote: "The end is not yet. We won by a vote of 868 to 252, but now the liquor people have an injunction out against the election on some technical flaws in the petition calling the election. We are now discussing ways and means of fighting

(Continued on page 187)

Indian Department

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

NEW MISSIONARIES

To the Warm Springs Indian Mission a young minister and his wife have recently been appointed to tell the Gospel Story to the first Americans. These new workers are Rev. and Mrs. E. W. Machamer and you will be interested in knowing who our new missionaries are:

Rev. E. W. Machamer is the son of Mr. and Mrs. John S. Machamer of Akron, O. He attended school at Akron North and upon graduation went to work in the Miller Rubber Co., later at the Goodyear Rubber Co. He was a faithful member of Cuyahoga Falls, Ohio U. P. Church from his early years, but to him there came a fuller desire to serve his Master in the spreading of the Gospel. His pastor, Rev. W. E. M. Copeland, now of Turtle Creek, Pa., was instrumental in turning his attention to Muskingum College, and in 1931 he graduated with an A. B. degree. He entered the Pittsburgh-Xenia Seminary in the fall and upon the completion of his course there went to serve the Church at Portage, Wisconsin. It was while serving this church that he received the appointment by the Women's Board as missionary to the Indian Mission at Warm Springs, Oregon.

Mrs. Machamer is the daughter of Rev. and Mrs. E. E. Karnes of New Concord, Ohio. She too, graduated from Muskingum College (Class of '32) and spent a year working with Miss Mary Geyer at the West 44th St. Church in New York City.

These two young people and Baby Billy travelled by auto across the country, a distance of 2146 miles, and were on the field for the first Sabbath of September. May we turn to the Sixteenth Day of our Prayer Cycle and write in the names of Rev. and Mrs. E. W. Machamer of Warm Springs, Oregon and be "Aarons and Hurs" to them?

INDIAN ARROWS

One Sabbath evening Rev. Machamer of Warm Springs was greeted at the door of the Church by two Indian men with saddened faces. They had come to borrow a few song books, for a young man had died and they wanted some of the well-known hymns for the funeral. The books were willingly loaned and the pastor called at the home the next day. Several old Indian women greeted him at the door and one woman invited him into the home. He was asked to read Scripture and lead in prayer, after which this woman suggested they sing, and she and the missionary sang together "Abide With Me." She then quoted from memory the 14th Chapter of John and followed this with sincere words of testimony and comfort. What a joy it was to our new Indian Missionary to have a part in a Christian Indian funeral ceremony!

At the Seekseeekqua Chapel, the Piute Indians living in that part of the reservation have religious services. Our missionary in talking over plans with (Indian) Elders Robert Smith and Elijah Miller finds that there is no Bible for the pulpit there. Both of these men have failing eyesight and cannot read ordinary print. Has anyone a Bible with large type that she would like to give for use at this Mission? It would be greatly apreciated.

In a recent issue of "Indians At Work" a change in the personnel at Warm Springs is noted: "On October 1, Superintendent F. W. Boyd

of the Warm Springs Agency in Oregon will take charge of the Fort Belknap Agency in Montana, and Supt. J. W. Elliott, now in charge of the Fort Belknap Agency will assume the superintendency at the Warm Springs jurisdiction on the same date."

We regret to see Supt. and Mrs. Boyd leave Warm Springs and gratefully recall the many times they have proved themselves most helpful and friendly to our workers and the work of our Mission. We hope that the spirit of mutual helpfulness may continue with the new leader of the Agency.

FACTS OF INTEREST

Indian Population in 1936	330,861
Indian Tribes in the United States	193
Indian Communities or Reservation	200
Government Operates:	
Non-reservation Boarding Schools	21
Reservation Boarding Schools	30
Day Schools	146
General Hospitals	80
Sanatoria	12

INDIAN EXHIBITS

The Indians of the Great Lakes area were asked to participate in the celebration by sending an exhibit of their arts and crafts. A most beautiful collection of representative arts and crafts including articles of birch bark, tanning, weaving, basketry, painting, carved pipestone, beading, authentic costumes, utensils, musical instruments and weapons were assembled in such a way as to create much interest to the visitors of the Cleveland Exposition.

An Indian man was selected to attend and explain the exhibit to visitors. Those who had either the privilege of helping to assemble the exhibit or to see it as visitors were inspired with one thought—that the Indians of the Great Lakes area were craftsmen and artists of the highest type and their exhibits contributed much to the educational program of this Great Exposition.

C. C. Helbing in Indians at Work

TRACHOMA

In an article written by Dr. Polk Richards, a physician in the United States Indian Service, he tells of this disease and its treatment. He writes:

"Trachoma, prevalent among several Indian tribes, is a specific communicable eye disease which is due, very probably, to a filtrable virus. It has been known for a long time that trachoma is 'catching' and that the only way a person can catch or become infected by the disease is through the medium of the secretion or discharge which comes from an eye already infected.

"Trachoma among Indians, and among the white population in certain sections of the country, constitutes a health problem of considerable magnitude. Since more than 50 per cent of the afflicted suffer more or less visual impairment, ranging from slight defects to total blindness unless they are treated early and skilfully, our first duty is to see that provision is made, wherever possible, for the proper treatment of every trachomatous child. Full 95 per cent of more recent cases, found principally among children, can be cured or the disease arrested, if subjected to adequate treatment. By curing or arresting the disease, two objectives are accomplished: the patient's vision is preserved and a source of infection eliminated.

"In dealing with this Indian trachoma problem, next in importance to adequate treatment, is classroom instruction in the cause, nature and prevention of the disease, including home and personal hygiene, in other words Health Education."

Negro Department

MRS. ADA K. WILSON, Secretary, 412 S. Main St., Zelienople, Pa.

In this year, when the missionary-minded are making the Negro problem one of general importance, it may be interesting to some of our readers to note the progress made by the Negroes who have been reared and educated within the bounds of our own denomination.

Much has been written, and well written, about the beginning of the work. In order to refresh the memory of those who have forgotten the main facts, the following bit of ancient history is presented: There arrived in Nashville, Tennessee, in 1863, the Rev. Joseph G. McKee. His sympathies were enlisted by what he saw and heard of the condition of the slaves, who had been freed from physical bondage, but were fathoms deep in ignorance, superstition and spiritual bondage. Conditions, as he saw them, were deplorable—naked, hungry and miserable folks—the very ones, as he mused, who needed the sympathy and love which the Master visualized, when he said to the wavering disciple, "Lovest thou Me"? "Feed My sheep." Mr. McKee's life work was before him, and he in death, became the first martyr to the cause of Negro uplift. His life and death are so well known, especially, as recorded in Dr. McGranahan's forceful book, "At Work in the Homeland", that no words of mine can add one laurel to his record.

It is to the credit of the United Presbyterian denomination that she was the first to answer the call of distress in the southland, and, while the objective was, and is, not to make United Presbyterians of our converts, we have today almost 1,200 members of our church, who are devoted, loyal members of our denomination.

Our chief educational center is in the college of Knoxville, where hundreds of worth while students have graduated and gone forth to impart the education and inspiration received in their years of study at this College. Knoxville has given to America colored leaders in all walks of life. Doctors, lawyers, ministers and all professions are represented; with a large percentage of bankers and merchants. No walk in life has been overlooked.

Dr. Ambrose Calliver, Graduate of Knoxville College, Knoxville, Tenn.; Member of Knoxville College Board of Trustees; Assistant United States Commissioner of Education; Specialist in the Field of Negro Education.

One of the problems awaiting those who have not entered the professions, is, that there is little left to the non-professional, except the most menial positions.

While the work of christianizing and educating has made long strides since its inception, yet this is no time

to withdraw our influence and support. Some of our grade schools have been given over to the counties or states in which they are located. This is causing much concern to those who have the spiritual uplift more at heart—it is feared that public schools are not stressing this very vital part in education.

The number of missions has been reduced, until we have but seven stations under our immediate control. When the present secretary succeeded the late Mrs. Samuel Yourd, there were 12. Is this progress or retrogression? Our 7 schools and two hospitals are living up to and instilling high ideals in the people of their respective communities, but there are numerous localities in our southland where ignorance and superstition are the rule rather than the exception.

All of the schools report increased enrollment, especially in the boarding departments, which fact evidences greater financial prosperity among the people. Many and costly repairs were made during the vacation period and many more are needed, so, in making up the budget in your societies do not forget the needs in this department. When second hand clothing is to be distributed, remember that warm clothing is as much needed in the "sunny south" as in other more northern climates.

With the two Vocational schools sponsored by the county, one at Miller's Ferry and the other at Arlington—the Board loses contact with the teachers in those schools as the salaries in these departments have been assumed by the county.

Jubilee Hospital has been crowded with patients; every available bed has been occupied with a waiting list ready to enter as soon as patients are discharged. All sorts of sicknesses and pains have been alleviated—many suffering from accidents caused by drunken and careless driving.

At Robinson Memorial Hospital, Miss Minnie L. Jones is the new superintendent. Miss Jones who comes highly recommended, is a graduate of Miller's Ferry and has had advanced work in the hospital in Selma and also in Birmingham. She comes to us from Columbia Hospital, Columbia, S. C. She is recommended as one who has ability to take care of many cases without the aid of a doctor—for be it known, a doctor who lives 12 miles from the hospital is a luxury which very few of our people can afford. The community is appreciating more and more, the service received at Robinson Memorial which in many instances has proved a blessing.

For a time during the summer all public meeting places were ordered closed in our Alabama stations on account of an epidemic of infantile paralysis. This order necessarily interfered with holding church services for a time. Rev. D. F. White reported the "ban" lifted and services are being conducted as usual.

Dr. S. M. Lang, who succeeds Dr. J. Kelly Giffen as president of Knoxville College, assumed his duties on October 1st.

Another position that requires both tact and understanding is that one made vacant by the death of C. S. Simpson of Miller's Ferry. It has been filled by the election of N. D. Williams, who for many years has worked in the Arlington School. His experience at this mission will help him solve many problems that require both tact and patience. Our best wishes for the success of each of these new workers in his respective field, are most sincere.

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, 905 Publication Bldg., Pittsburgh, Pa.

CHRISTIAN WOMEN AS WORLD CITIZENS

By HARRY EARL WOOLEVER, Editor of the National Methodist Press

(This splendid and timely article is reprinted from *Woman's Missionary Friend* by the kind permission of the publishers.)

In some countries a citizen entitled to vote has to do so or he is fined by the courts for neglect of his public responsibility. That is not so in the United States, nor would anyone think such a law necessary if the eagerness with which the Nineteenth Amendment was sought be taken as a criterion or if the intelligence of American women be taken as a standard.

Women, Christian women, should be world citizens. But world citizenship counts for little if women, and I mean American women particularly, do not even take sufficient interest in their own country to use the resources at their disposal to make right the conditions in their home land. Realizing that I am speaking here to the greatest body of organized women in the world, women who have greater opportunity to know the wide world and influence it than any other organized group, I purpose to point out the fact that they cannot save the world if they neglect the salvation of America—"beginning at Jerusalem."

Our great foreign missionary vision is one of the finest assets of the Kingdom, and its motivation and inspiration by the women of the Church is a vitalizing force of the greatest value in Christ's program for humanity's redemption. But unless we make our Christian idealism objective, at home, in the community, in the town, the county, the state, and the nation in which we live and have organizations, our efforts afar are ever hampered and circumscribed. If we do not apply our Christianity at home—in Dan—why do we expect the missionary we send to apply it successfully among the heathen and illiterate at far-away Beersheba? This is the question which we of the missionary mind must face. Once we do face it and act, we can win the world for Christ. God grant that I may provoke those who read these lines to act now in the home districts to advance the saving of America. Thereby the attempt to save the world will be advanced. I know those of the missionary spirit can save this nation, I have a firm faith they can save the world. Let us all move toward that end!

For more than a decade the Church has assigned to me the task of keeping familiar with Congress and the influences surrounding it, making it, using it, and supporting it. How vital it is for citizens to know facts concerning Congress is clear when one reflects that by its action every home is influenced, every individual is affected—even to his food and clothing, and to his acts and his reactions which play a part in the making of his character. After these years of close observation, my conclusion is that Congress was never so low in personnel as now. Men of low morals, selfish motives, small mentality, and no experience, whom no hundred thousand dollar corporation would think of employing as counsel, are sent to Congress to make laws for one hundred and thirty million human beings and to spend billions of the people's money. As the number of this type of legislators increases, the noble, patriotic and able members of Congress are more and more thwarted in their efforts to save and advance the nation. A company of congressmen told me that two young men who came into Con-

gress as new members in 1933 were drunk every day last session. Both came from districts in which there were sufficient Christian women to have prevented their coming if these women had gone to the polls on election day.

Before me lie many pages of statistics showing the number of women voters in various elections. In some states not twenty per cent of them vote and in none do as many as fifty per cent of the women vote. To give these figures in detail is too distressing. Every time I see a young high school or college girl drunk on the streets or with some young man in one of the restaurants that so often are mere saloons now, I think, "If the good women of this nation had gone to the polls, national prohibition would have prevented this." Derelict as are many men citizens, it had been thought that woman had the moral conviction to save the homes of America from another onslaught by the distillers. I must now agree with Dr. Michael Hoke, President Roosevelt's physician at Warm Springs, Georgia, whose statement led to the starting of the Christian Action Crusade. Said this surgeon, "Prohibition will never be returned nor will any other great moral reform be achieved in the United States until the mothers and homes of the nation have been spiritually revived."

American women, you have the power in your hands to save the world. But first we must save our Jerusalem, then to "the uttermost parts." Let us not abate one bit our efforts to reach out to save others through our missionaries, but for the sake of all we stand for in Jesus Christ, let us move forth at once to reclaim our home base from the enemies of Christ and to set up His program of redemption.

NEW LEAFLETS

The Great Black Plague (Syphilis)
Why Drink Dulls the Driver
Take a Chance (Gambling)

THE WISE WETS

WOMEN URGED TO BE KEPT AWAY FROM BARS

A recent bulletin issued by the Federation of Liquor Dealers of New York, Inc., urged its members to "keep women away from the bar." The bulletin said: "There is nothing more disgusting than to see a woman, especially one under the influence of liquor, standing at the bar. Of course, under the Civil Rights Act you have no right to practice discrimination. If a woman insists, you must serve her at the bar, but many times, by using a little horse sense, you can suggest that she sit at a table."

The article urged the Authority to sponsor legislation making it illegal to serve women at bars. It promised the federation's "wholehearted support." As a final point for the members, of whom there are said to be 700 in Manhattan, the bulletin said: "Keeping women away from the bar may keep prohibition away from the nation."

Christian Advocate.

POSTER CAMPAIGN IS TO BE STAGED IN STORES

Walter T. Grosscup, chairman of the Pennsylvania Liquor Control board, announced that the board is sponsoring a poster campaign against drunken driving.

Posters picturing scenes of serious accidents will be displayed in the state liquor stores in an effort to educate "those people, who, granted the privilege accorded them by the law of legally obtaining liquor, proceed to make gluttons of themselves."

Pittsburgh Post-Gazette.

A BARTENDER'S GUIDE

A "Bartender's Guide" which will be published at the taxpayer's expense is the next "new idea" of the government alcohol administrator. It will be the official guide on the proper way to mix drinks.

Exchange.

The Indian in Days Past Pleaded With the White Man Not to Give Him "Fire Water." Today, He Still Pleads.

Courtesy of The Young Crusader.
Statute of Shikellamy, Early Temperance Leader, Womelsdorf, Pa.

Two hundred years ago the Indians of the Delaware and the Susquehanna valleys sent delegates from more than one troubled council fire to confer with the white man. The times were troublous; the Indian way of living was being disrupted. Frequent councils were held with white men and series of treaties were drawn up. Often the Indian leaders pointed out that the invaders' strong drink was debasing the red man. If the white man wanted peace, they said, if he wished to escape the scalping knife, let him prohibit the sale of strong drink.

On the banks of the Tulpehocken Creek, fifteen miles east of Lebanon, still stands the stone house where Shikellamy used to confer with the Indian agent. Here stands a statue of Shikellamy, temperance advocate and Great Enlightener.

Berthalee Broyles
in *Pennsylvania Bulletin.*

Foreign Department

MRS. J. D. SANDS, Secretary, 5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS DECEMBER

Miss Mary Kyle	December 6
Miss Laurella G. Dickson	December 7
Miss Jean Morrison	December 10
Miss Ruth C. Beatty, R.N.	December 12
Miss Helen Artman	December 16
Miss Kathryn Beattie	December 17
Miss Sarah B. Meloy	December 17
Miss Margaret Fehlman	December 18
Miss Dora B. Whitely	December 19
Miss Mary E. Coie	December 24
Miss Anna B. Criswell	December 25
Miss Roma Beatty	December 27
Miss Willa Ramsey	December 27
Miss Sara Jane Lamont	December 29

A PRAYER

O Father, haste the promised hour,
When at His feet shall lie
All rule, authority and power
Beneath the ample sky;
When He shall reign from pole to pole,
The Lord of every human soul;
When all shall heed the words He said
Amid their daily cares,
And by the loving life He led
Shall seek to pattern theirs.
And He who conquered death shall win
The nobler conquest over sin.

—William Cullen Bryant.

INDIA

Once again India has been stricken and bereft of one of its efficient missionaries in the death of Rev. Andrew Walker Gordon who died in New York on September 30 after some months of hospital care in London and New York. His regular furlough had been delayed because of illness in his family; both his parents were ill, and his mother died in February. A short time later Mrs. Gordon's father and mother, Dr. and Mrs. H. L. Finley who were serving in Taxila Hospital during the absence of the regular doctor there, were both called to the Heavenly home. Early in the Spring Mr. Gordon, with his family and his father (Rev. David R. Gordon, D.D.), started for America but his condition became very serious on the way and it was necessary for him to stop over in London for a time. Mr. Gordon was buried in the beautiful cemetery in Philadelphia beside his grandfather, Dr. Andrew Gordon—our first missionary to India. Three generations of the Gordon family have given their lives for India.

In December, 1933, after being honorably retired, Miss Emma Dean Anderson returned to India to serve the people she so much loved. With her traveled a young companion, Miss Marjorie McCrory, to visit our mission fields. Miss McCrory spent several months in the different stations of India as well as some time in our other fields. Her heart was touched with the

Miss Marjorie McCrory who sailed for India, Oct. 16th.

sorrows and needs of the women and children of India and also by the scarcity of workers and she has now volunteered to give her life to serve these people. She has gone out under the appointment of the Women's Board and sailed with Miss Dora Whitley from San Francisco on October 16. Miss McCrory is a daughter of Mr. and Mrs. J. G. McCrory of New York City, who are well known throughout our

whole Church for their missionary zeal and their very definite interest in many of our missionaries. Miss Marjorie goes out from a beautiful Christian home and many prayers of interested friends will follow her as she goes to her difficult task.

We wish to extend congratulations to Miss Emma Dean Anderson who recently celebrated her eightieth birthday. May she have many more happy days of service in India or in the home land.

"Auntie" Emma Dean Anderson on her 80th Birthday, at Nasim Bagh Srinagar Kashmir. With her, Miss Brandon.

Word has been received that our missionaries leaving New York on September 1 for India reached Bombay safely and were on their way to their work in the Punjab.

ETHIOPIA

After much prayer and consideration the Board decided to permit Miss Ruth Nichol to return to Addis Ababa at the earnest request of the missionaries there. Permission was obtained from the Italian authorities at Addis Ababa for her return thither. Dr. Cremer of the George Memorial Hospital writes that they think all danger of attacks by natives from the outside will be over, once the rainy season is past. Reports of attacks, etc. on Addis Ababa have been greatly exaggerated in foreign newspapers. It is very quiet there now and has been for some time. The one Ethiopian chieftain who constituted a threat a short time ago by massing his forces near Addis Ababa has capitulated with all his troops and has won forgiveness from the Italians.

Information was received through the Department of State at Washington that Miss Florence White had been sent to Egypt on September 9 on account of illness. An air-mail letter explained that an operation was necessary and that Mr. Duncan Henry had accompanied Miss White from Addis Ababa to Djibouti. We pray that this very faithful, efficient missionary may soon be restored to health and strength.

All our workers at Addis Ababa are well including Mrs. Cremer and her baby boy, Robert Allan. Letters from Sayo and Gore by way of the Sudan rejoiced the hearts of the missionaries in Addis Ababa. All were reported well and able to go on with their work. One missionary writes: "God has been very good to us as a Mission through these very difficult times and we are so thankful to Him."

EGYPT

Something over a year ago the Sudan Association asked the Egyptian Mission to loan Miss Ruth Williamson, its very efficient kindergartner in Tanta, for one year to open up work for little children in the Girls' Boarding School at Khartum North and to train leaders for such work. This request was

granted by the Mission and the Board and concurred in by Miss Williamson, who feels it is a wonderful privilege to help in this way. She left Cairo July 25 and arrived in Khartum North on July 29 after a most interesting trip. She enjoyed the river boat and the interesting villages along the way and thrilled over the luxurious Sudan trains with smoked glass windows and heavy wooden awnings to keep out the heat, and with ice water on tap always. She feels it was a wonderful feat to build a railroad across the sands as it must have taken much courage and skill. The trains are often delayed as much as four days, for when it rains the tracks are washed out. Miss Williamson loves the little black Sudani children with their funny little braids of silk thread. They are getting acquainted and becoming friends, which makes her feel at home. Fourteen girls are taking a kindergarten course. The two babies of the household are a great joy to all: Helen, two and a half years old, and David two. Helen is quite a talker, using English usually, while the little black brother prefers Arabic. Miss Williamson is very happy in her new work.

A few echoes have come directly from Egypt. The missionaries of one station reported visiting in two villages where school girls had been carrying on Vacation Bible Schools. The people were interested in the missionaries' visit and crowds gathered around them. The children in the schools really did very well, repeating the songs, Bible verses and stories they had learned. Some also had been helped in reading the Bible and had been taught different kinds of hand work. The young teachers were very happy in the service they had rendered and the children enjoyed very much the Bibles or Bible pictures they received as prizes. One of the girls who carried on such a school finished our primary school in June, which is equivalent to eighth or ninth grade in America. This year she will go to the Bible Women's Training School in Tanta.

Another village call that was made was upon the pastor of our Sennores church in the province of the Fayoum, who was a delegate from the Synod of the Nile to the World's Sunday School Convention in Oslo, Norway. He was just the right sort of a person to send for he enjoys everything and misses nothing that should be seen or heard. It was a joy to see and hear him as he told of his experiences. It was his first trip away from Egypt and it was therefore doubly interesting to him. How he did enjoy meeting Christians from all over the world, with one common purpose to win others to Christ! The missionaries knew he felt greatly strengthened. As the Christians in Egypt are so few he might easily have the impression that this is true in all places. When he met the Christian King of Norway and important people from other countries, he was encouraged himself and will encourage the Church there. This pastor is so full of enthusiasm about what he saw and did that it was most interesting to hear him. The missionaries hope that not only his own vision of the Kingdom work will be enlarged but also that of the Church.

The Bible Women are all back again and eager for work, hoping for a good year. The schools have opened and are asking us to remember in prayer the teachers and children, that the year may be a blessed one and that many may be brought close to Christ.

THE SUDAN

We are in receipt of the Minutes of the Sudan Missionary Association which met in annual session August 25 and 26 in Khartum

North. It was a very delightful and profitable meeting. Unfortunately Miss Una Coie and Miss Ray Huffman were held up enroute by heavy rains which destroyed the railway, and did not arrive until the day after the meeting closed. Miss Huffman has gone on to Nasir.

There were many interesting reports of the year's work, a few of which we note. We are especially pleased that the year's work in the Girls' Boarding School has been one of success and encouragement. Appreciation is felt for the new class rooms provided in the renovated clinic building. The presence of Miss Ruth Williamson is cause for thankfulness and her influence and helpfulness are plainly evident in the enthusiasm of the fourteen girls who are studying Primary Methods and also in the help she is giving to the other teachers. Her presence and aid have done much to give new impetus to both young and old to attend the Sabbath School.

At Doleib Hill the Girls' School has been conducted by Miss Grove and by Mrs. Heasty in turn. There has been fairly regular attendance by a few girls, with many more attending occasionally. A step toward a semi-boarding school has been taken with success. School sessions are determined by seasonal work in the villages.

The report of the Girls' School at Nasir was most interesting. Thirty girls were enrolled, all of whom are in the boarding department. The work of the year has been encouraging. Those in charge feel they have much cause for thanksgiving for many things but especially that four of the oldest girls have joined the inquirers' class. The orphanage children are all in school, the three youngest being in kindergarten. Mr. Hickson, the government inspector, expressed himself as pleased with the work that is being done both in the school and in the orphanage. He said: "You could not do anything else but care for these motherless children and I quite approve of what you are doing for them." This is the first time that the girls' school and the orphanage have been inspected by Mr. Hickson. We have reason for thanksgiving that our efforts for the training of these little ones meets with the approval of the government officials. A number of motherless babies have been cared for in the village. The girls are much interested in this part of the work. At present they are helping to care for a little motherless baby boy from a village three days' journey from the Mission. They prepare the food, bathe the baby, and supervise its care. The father is the nurse. The girls continue to be much interested in the school garden, in sewing and pottery making as well as in their other lessons. Miss Blanche Soule is the devoted teacher and mother in the home.

One of the resolutions adopted by the Mission was: "With deep gratitude to our heavenly Father for His continued grace and mercy in using us in this part of His vineyard, we would record our thanks to our Church and her Boards and to the many friends who have sustained the work in prayer during the past year, and for their continued interest and support."

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

JUNIOR RALLY

On Saturday morning, September 26, 1936 at 10:30 the doors of the First Church of McDonald, Pa., opened wide to welcome the Juniors for their Forty-Fourth Annual Rally of Allegheny, Monongahela, Chartiers and Westmoreland Presbyterials.

Upon the opening of the Rally by the President, Miss Laura B. Thompson, the session began with the words of "The Story of Thy Love." After the opening prayer, the audience which numbered about 375, was greeted with a hearty welcome by two McDonald Juniors, Patricia Montgomery and John Lewis. They were graciously responded to by Graham Renberg of Emsworth Juniors.

Mrs. Charles Fulton and daughter Evelyn brought out their "World Family of Dolls." Mrs. Fulton in a pleasing and instructive manner displayed her family of over ninety children of America, Europe and all parts of the world, and in so doing expressed the thought "Loving Christ means Serving Christ." In this display, Mrs. Fulton by means of poems, songs and talk, portrayed the needs of the children in every land.

We joined in singing "This is my Father's World" and followed with Roll Call. Twenty-six societies were represented. Fourteen from Allegheny and twelve from Monongahela Presbyterials. The offertory song and prayer were given and the offering lifted after which came the noon tide prayer and blessing by Mrs. S. A. McCollam.

At noon the Juniors enjoyed a pleasant time at the playground, taking part in games. After the opening song and a prayer by Mrs. W. R. McMunn the memory chapter was given, Mary Thompson of Bellevue leading. At the close of the introduction of New Life Members by Mrs. E. A. Dunn, a beautiful hand bag was presented to Mrs. Edward Stotz, former Junior Secretary of Monongahela, on behalf of the Junior societies. Mrs. Stotz was commended for her faithfulness and the gift was presented in loving appreciation of her many years of service.

Mrs. Carl Simmons of Emsworth announced Bible Songs Hymnal No. 137 for the memory song and the Books of the Bible for memory work for 1937.

We were happy to have the Juniors of India represented by Miss Olive Laing who told of the Junior work in India. In her talk Miss Laing pleaded for more prayer for India.

The song "Why Not" found in the July *Junior Missionary Magazine* was then sung by all, renewing our support to the various mission stations. Special music "Sweeter as the Years Go By" was given by the McDonald Junior Choir.

Rev. S. A. McCollam then presented the following banners—

For highest average of attendance for the year:

Allegheny Presbyterial — 11th Church, N. S., 75 per cent.

Monongahela Presbyterial — 4th Church, Pittsburgh, 90,9 per cent.

For highest average of new members for the year:

Allegheny Presbyterial—Calvert Memorial, 30 per cent.

Monongahela Presbyterial—Crafton, 53.3 per cent.

The highest average of attendance at the Rally:

Noblestown, Monongahela Presbyterial, 100 per cent.

Westmoreland Banner for highest average of attendance during the year:

1st Church, McKeesport.

Every one joined with the President in singing our Booster Song after which the closing prayer and benediction were given by Rev. Mr. McCollam. The President then declared the Rally closed to meet in the First Church, N. S., Pittsburgh, Pa. in September, 1937.

Josephine Cenis Secretary.

A Rally of the Juniors of Chartiers Presbyterial was held on Sabbath afternoon September 27, 1936, in the 1st Church of Burgettstown, Pa. We have no report of this Rally.

"FUN AND FESTIVAL FROM AFRICA"

"The Friendship Press has just published "Fun and Festival from Africa," by Catherine Miller Balm. This is one book which every leader needs to have if she plans to use the African material at all. After a discussion of Africa's contribution to our recreational program, detailed plans are given for "on Safari" (a hike and a picnic, African style), and "A Great Palaver" (a party which will delight the hearts of youngsters and young people). There is also a splendid game section composed of games which Africans play and games based upon African customs. The author has included a highly suggestive chapter on African food and how to serve it! Several well written folk tales are given, as well as a fine bibliography on that subject. Many pages are devoted to music, proverbs, and riddles.

"Much of the material in this little book could be used with young people and adults. However, children will find almost as much delight in its contents. Wherever possible the writer has given brief but very good bibliographies, which open the way to additional roads to new adventure. It is not often that one can get so much for twenty-five cents!" The pamphlets may be obtained from the Literature Department.

FOREIGN CORRESPONDENCE—THE SUDAN

(Continued from page 159)

take of communion—but what a witness! Even though we may feel that results of our mission work are not as visible as we would like, this in itself was enough to make our hearts rejoice and to know that work was not in vain.

Sabbath afternoons the boys themselves conduct a little service in which they take turns as leaders. This is participated in by Moslem boys as well as Christian and the knowledge of the scriptures shown by many known as Moslems is indeed encouraging.

Christmas time was a time when every effort was made toward making it a memorable time in the boys' lives. Santa came and the boys had the joys of decorating their own Christmas tree. But all this, of course, did not crowd out the teaching of the true meaning of Christmas and of the giving of the greatest gift of all.

One is inclined to think at times that the people of other countries, of different colored skin, are so different from our own boys and girls. Perhaps this is true to a certain extent because of difference in background, but one does not need to be around these boys long before one terms them "real boys." Let us thank God for the *real home* that is being afforded them here in Omdurman, that is helping them to grow to be the kind of men and leaders the world is in need of today and where they are learning things that will count for eternity. Pray for it! Help it in any way you can! It is a work in which you can be proud of having a part.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

STUDY BOOKS

ADULT

Congo Crosses (Foreign), Cloth, $1.00; Paper, 50c.

How to Use Congo Crosses—Booklet containing program suggestions, study outlines, and dramatizations, 15c.

A Preface to Racial Understanding (Home), Cloth, $1.00; Paper, 60c.

A Course for Adults, based on A Preface to Racial Understanding, Paper, 25c.

JUNIOR

Camp Fires In the Congo (Foreign), New Edition, Cloth, 75c; Paper, 50c.

How to Use Camp Fires In the Congo, 10c.

We Sing America (Home), Cloth, $1.00; Paper, 50c.

Junior Teacher's Guide on Negro Americans, Paper, 25c.

Primary Teacher's Guide on Negro Americans, Paper, 25c.

The Story of the American Negro (Young People) and *Twelve Negro Americans* (Intermediates) are good supplementary reading. Either sells for $1.00, cloth, or 60 cents, paper. A leader's pamphlet for either, 25c.

A SERIES OF EXHAUSTIONS

Missionary Review of the World—We have been advised by the publishers that the June issue of this magazine, which was devoted to the Negro, is entirely sold out; and our own supply is gone. This was our most valuable supplement to the study of the Negro in America. We refer you now to the Magazine files of the Public Library.

A Watered Garden—This book is on our Reading Course list. The United Presbyterian Book Store, our source of supply, now informs us that the edition is completely exhausted. Therefore we are substituting for it, *With Christ in the School of Prayer,* by Andrew Murray, D.D., price 75c. This is an old, but very worthwhile book and some may have read it. However, to qualify for award, it must be reread this year.

Prayer Cycle—Our 1936 issue is done. All orders from now on will be placed on file for the 1937 issue which we hope to have ready in December.

FOR DECEMBER PROGRAMS

The best fresh material will be found on the pages of this November issue of the Magazine and, if you have access to one, in the June issue of *The Missionary Review of the World.* The pamphlet of songs, *Southland Spirituals,* 25c, will add to your program.

Two Plays:

A Little Leaven, 15c.

Under the Skin, 10c.

HOME MISSIONS DEPARTMENT

(Continued from page 173)

them and raising money to defend our case in court." Our prayer is that they will win this case when it comes to court.

We have two new members on the Frenchburg faculty, Miss Margaret Meyers who occupies two positions, that of matron of the Girl's Dormitory and teacher of English, and Mr. Robert Stahl who also has two positions, as Dean of Boys and Industrial Arts Teacher. The report is—"Mr. Stahl is a prize. Miss Meyers is a fine housekeeper, handles the girls well and fits in everywhere and I am pleased with both of them.

Tributes

MRS. U. G. BOAK

The Woman's Missionary Society of the Venice United Presbyterian Church wishes to pay a loving tribute to the memory of Mrs. U. G. Boak, who for many years had proved her devotion to the work of the lord. She has now learned that her labours for the Kingdom of God were not in vain.

Her long illness had deprived her many friends of her genial companionship for many months, but we shall always remember her as one with a rare gift for friendliness and ever ready to do what she could.

The Committee.
Mrs. Mary Patterson,
Mrs. Clyde Cowden.

MRS. ELIZABETH EWING

On the sixth day of June 1936 the summons to come up higher, came to Mrs. Elizabeth Ewing the oldest member of the Mt. Pleasant U. P. Church and W.M.S. We the members of the Women's Missionary Society wish to express our sorrow and loss in her going. She was ever helpful, hospitable, and courageous. A few years ago she was called upon to give a daughter to our mission work in Ethiopia. This she did cheerfully knowing it was for the furtherance of His Kingdom here on earth, Our Society is poorer for her going but we know that she is happy in her heavenly home with her Master Whose she was and Whom she served. Our sincerest sympathy goes out to the daughters and grandchildren.

Mrs. H. V. Wright,
Mrs. J. O. Smith,
Mrs. W. D. Barnes.

MRS CECELIA CLARK JENKINS

The Women's Missionary Society of the Roney Point United Presbyterian Church of West Virginia, desires to pay tribute to the memory of Mrs. Cecelia Clark Jenkins, who was called home July 22, 1936, in her 74th year. She served as a faithful member of this society and congregation, as a teacher in the Primary Class and as a member of the Women's Bible Class.

She will be greatly missed, and in her sudden passing away, we would be reminded to be also ready when we are called to appear at the judgment seat of Christ. We are comforted with this promise, "Be thou faithful unto death, and I will give thee a crown of life."

Committee.

MRS JEMINA KAUFFMAN

The Women's Missionary Society, of the United Presbyterian Church of Guinston, York Co., Pa. wishes to pay tribute to Mrs. Jemina Kauffman, whom God, in His love and wisdom, called to be with Him, May 12, 1936. For some weeks before her death, she had been ailing, but was patient in her suffering and yielded to His will in her going.

She was a member of our society for many years. To her children, we extend loving sympathy, and commend them to Him, who is able to comfort heavy hearts.

Mrs. James McPherson,
Mrs. H. L. Grove,
Committee.

MRS. FLORA B. McNARY

The Women's Missionary Society of Second Church, Los Angeles, California, offers a loving tribute to our friend and co-worker Mrs. Flora B. McNary, who, for many years, was our president and teacher.

Very few are so gifted in the knowledge of the Scripture as she was.

We miss her earnest prayers and wise counsel.

MRS. J. H. CYPHER

The Ladies' Aid and the Missionary Society of the First United Presbyterian Church of Connellsville, Pennsylvania, wish to pay loving tribute to Mrs. J. H. Cypher, who was called to her heavenly home July 4, 1936.

No tribute in words can express the loss that is our caused by the passing of so faithful a member. Our greatest comfort is in knowing that our loved one has gone to receive the reward so faithfully earned.

Her service to her church began early in life and continued to the end. Even during her illness, her interest never waned.

We, individually, have lost a friend, the community a woman of influence, and the church a consecrated worker. May the memory of her consecrated life and devoted service to her Lord lead many into righteousness.

Her kind unassuming manner made her beloved by all. She sought no position of honor in life but was always ready and willing to be of service wherever she was needed. She showed no favoritism, rich and poor alike felt her warm handshake, enjoyed her sunny smile and deeply appreciated her words of personal interest.

We extend our warmest sympathy to her loved ones and commend them to the Saviour whom she served with a whole heart.

Committee,
Mrs. J. W. Shaner,
Mrs. R. T. McMinn.

MRS. R. B. CHURCHILL

The Women's Missionary Society of Alexis, Ill., desires to pay loving tribute to the memory of Mrs. R. B. Churchill, who was called to her heavenly home, August 4, 1936.

She was a faithful teacher in the Sabbath School and heartily co-operated in all the work of the church, by her courage and cheerfulness. She loved to beautify God's house with her own home-grown flowers, which were a symbol of the fragrance of her own life. Our loss is her gain.

Committee.

MRS. HELEN MYERS GILMORE

The A.L.C. Circle of the College Corner United Presbyterian Church offers a tribute of love to the memory of Mrs. Helen Myers Gilmore, who entered into her heavenly home April 30, 1936.

Her kind sweet unassuming manner made her beloved by all. She was always ready and willing to be of service wherever she was needed, and we wish in this way to express the sense of loss we feel, and our loving appreciation of her Christian character.

"Deeds, not years, measure life."

Anna Brown,
Helen Woodruff.

Child Health and the Christmas Seal

By LOUISE STRACHAN, Director, Child Health Education National Tuberculosis Association

The jolly face of Santa Claus on the Christmas Seal this year reminds us that Christmas belongs to children. But to those familiar with the history of this little penny sticker, there is an even more poignant reminder of the intimate connection between the health of children and the very idea of having Christmas Seals at all!

It is thirty years ago since the Christmas Seal was introduced into the United States by Miss Emily P. Bissell of Delaware who began the sale of seals to raise money to care for the children in that state who had tuberculosis. She had established a little shack to care for these children, but money was sorely needed to keep it going. When she heard that in Denmark they raised money for the same purpose by selling penny Christmas stamps she seized the idea and put it into operation in Delaware. Later it became nation-wide in scope and children in every state have benefited thereby. "Behind the Christmas Seal," says Miss Bissel, 'I see thousands of little children, crippled and sickly, who never had a chance for health and strength before, and millions of school children who are learning to be strong and vigorous all their lives long!"

* * *

And so it is that the health problems of delicate children have

brought about better health provision for all children, and the little penny Christmas Seal, through all the thirty years of its existence, has served to protect and to maintain child health in the United States.

Bookish Brevities

OUT OF AFRICA

By Emory Ross, Literature Department, Cloth $1.00; paper 60c.

This is the senior mission study book for the year. It is one of the books on our reading course, to accompany the study of "Congo Crosses."

The opening sentences give a little foregleam of what follows: "Africa *was* the dark Continent.

"Africa today positively glistens."

Mr. Ross presents the dark past, the tragedies, the ignorance and superstition, the present day problems as so-called western civilization has introduced modern things, bad as well as good; the possibilities of the new day as Christian missions have brought to Africa the Light of the Gospel.

If we have thought of Africa outside of our interests we shall find that Africa contributes much to our comforts and necessities and is essential in our commercial life. Africa, with its abundant natural resources, ruled by many different powers of Europe is at once a promise and a peril to the world.

Do not miss reading this book.

CONSIDER AFRICA

By Basil Mathews, Literature Department, Cloth $1.00; paper 60c.

Another book in our reading course. In the Preface the author says: "It is no longer necessary, in Livingstone's phrase to 'beg to direct your attention to Africa.' But, because today that great continent is central to the world's life, I invite you to 'Consider Africa'."

Mr. Mathews shows the Africans in an interesting way — the many tribes and races, the characteristics of these primitive people; the problems of race relations and labor, and the results of Christian missions; the establishment of the place of worship which one tribe calls "The Church of the Torch in Darkness."

Do not miss this book.

LITTLE KNOWN WOMEN OF THE BIBLE

By Eveleen Harrison, Round Table Press, New York, $1,25.

This is a book that is different. The author sketches the lives of ten humble characters of the Bible, who played decisive roles at important moments in the days of Old Testament and New Testament history.

Some of these women are: Leah: The Unwanted Wife Who became the Mother of Israel's Tribes; The Great Woman of Shunem: She lived in a House by the Side of the Road and became a friend to Man; Claudia Porcula: The only one to plead for the release of Christ; Lydia of Thyatira. The first convert to Christianity in all Europe.

The book is dedicated to "Some well-beloved women little known by the world today."

This book will be profitable reading for thousands of other women well-known or little-known.

STRENUOUS DAYS

Compiled by Evangelist Zelma Argue, Zondervan Publishing House, Grand Rapids, Mich., 25c.

A devotional Booklet with choice thoughts for daily meditation garnered from the Bible and from the writings of many outstanding Christians.

CHRISTIAN GIVING

By Clarence Edward McCartney

Zondervan Publishing House, Grand Rapids, Mich., 15c.

Any who are not already "Hilarious Givers" will learn in this little booklet how to give and will understand the Blessings and Satisfactions of Christian Giving.

YEAR BOOK AND ALMANAC OF THE HOLY LAND

Holy Land Almanac Inc., 32 Randolph St., Chicago, Ill. Price $1.25.

This is a beautiful volume containing a brief history of the Holy Land—the ancient land, the Christian era, the Mohammedan conquest, and the Zionist developments.

The book contains several valuable maps and is beautifully illustrated with scenes of Bible sites, present day scenes, including a view, a street in Tel Aviv, the Hebrew University and the new Y.M.C.A. building.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

*Miss Emma Dean Anderson, 1881 ..... Chakwal, North India
**Mrs. W. T. Anderson ..... Sialkot City
Miss Ruth Ardrey, 1924 ..... Sialkot City
Miss Helen Artman, 1920 ..... Sargodha South
Miss Kathryn Beattie, 1920 ..... Lyallpur
Miss Roma B. Beatty, 1909 ..... Badomali
Miss Hazel Bennett, 1908 ..... Gujranwala
Miss Lois Boyd, 1918 ..... Sialkot City
Miss N. Addaline Brandon, 1931 ..... Lyallpur
Miss Theresa I. Brownlee, 1922 ..... Sialkot City
Miss Lois Buchanan, 1910 ..... Pathankot
Miss Marie Cash, 1926 ..... Sialkot City
Miss Evelyn Cathcart, 1925 ..... Rawalpindi
Miss Laurella G. Dickson, 1897 ..... Pasrur
Miss Betsy Fleming, 1913 ..... Sargodha
Miss Ella M. Gordon, 1893 ..... Campbellpur
Miss Vida J. Graham, 1922 ..... Pathankot
Miss Nancy Hadley, 1904 ..... Zafarwal
Miss Evva P. Hartig, R.N., 1924 ..... Jhelum
Miss Kate A. Hill, 1896 ..... Sialkot City
Miss Flora Jameson, 1908 ..... Sangla Hill
Miss Mary Kyle, 1904 ..... Pasrur
Miss Sarah Jane Lamont, 1928 ..... Lyallpur
Miss Mary Frances Lincoln, R.N., 1920 Sargodha
Miss Glendine Lundquist, R.N., 1932 Sialkot City
Miss Elizabeth F. McConnell, R.N., 1931 Zafarwal
Miss Lillian A. McConnell, 1902 ..... Abbottabad
Miss Maude M. Miller, 1925 ..... Sheikhupura
Miss Henrietta Moore, 1898 ..... Pathankot
Miss Margaret L. Murdoch, 1924 ..... Campbellpur
Miss Willa M. Ramsey, 1921 ..... Pathankot
Miss Grace N. Ranson, 1936 ..... Rawalpindi
Miss Laura Reynolds, 1924 ..... Sangla Hill
Miss Louise Scott, 1916 ..... Gujranwala
Miss Helen C. Sharp, M.D., 1932 ..... Sialkot City
Miss Rose Shereda, 1928 ..... Sargodha
Miss Kate E. Spencer, 1918 ..... Sargodha
Miss Vivian L. Trimble, 1921 ..... Gurdaspur
Miss Ruth A. Warnock, 1913, 1936 ..... Campbellpur
Miss Helen V. Weede, 1928 ..... Sheikhupura
Miss Georgia Wengert, 1920 ..... South Sargodha
Miss Dora A. Whitely, 1911 ..... Pasrur

* Retired; (**) Volunteer Worker.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 ..... 211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Minnie E. Beatty, 1912 ..... 904 Publication Bldg., Pittsburgh, Pa.
Miss Rebecca Jean Black, 1921 ..... Petrolia, Pa.
Miss Margaret Fehlman, 1913 Crown Point, Indiana
Miss Eva M. Hewitt, 1930 ..... Hillsboro, N. Dakota
Miss Zarra S. Hoon, 1921 ..... Milton, Ore.
Miss Janette Howland, 1921 ..... Walton, N. Y.
Miss Reba C. Hunsberger, M.D., 1921 ..... 904 Publication Bldg., Pittsburgh, Pa.
Miss Olive Laing, 1912 ..... 46 N. Duane Ave., Crafton, Pittsburgh, Pa.
Miss Marian T. Peterson, 1930 ..... 235 E. 49th St., New York City

RETIRED

Miss Mary A. Lawrence, 1893 ..... %Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891 ..... 134 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879 ..... Greenwood, Jackson Co., Mo.
Miss Jean Morrison, 1895 ..... Oskaloosa, Ia.
Dr. Maria White, 1886 ..... Memorial Home, Penney Farms, Fla.

EGYPT

Miss Ella M. Barnes, 1911 ..... Cairo
Miss Margaret A. Bell, 1901 ..... Fayoum
Miss Helen R. Brownlee, N.R., 1934 ..... Assiut
Miss Leota Cabeen, 1909 ..... Alexandria
Mrs. Mary K. Coventry, 1918 ..... Benha
Miss Anna B. Criswell, 1905 ..... Assiut
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Lucia Dwight, 1919 ..... Beni Suef
Miss Davida Finney, 1915 ..... Assiut
Miss Minnehaha Finney, 1894 ..... Mansura
Miss Alta G. French, 1925 ..... Beni Suef
Miss Elsie French, 1909 ..... Tanta
Miss Martha C. Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice Grimes, 1924 ..... Minia
Miss Rena L. Hogg, 1899 ..... Assiut
Miss Lois D. Kingan, 1926 ..... Benha
Miss Bernice L. Knowles, 1932 ..... Assiut
Miss Lucy Lightowler, 1921 ..... Cairo
Miss E. Roxy Martin, 1901 ..... Cairo
Miss Dora B. Mason, 1918 ..... Assiut
Miss Ruth McCleery, 1931 ..... Tanta
Miss Jeannette McCrory, 1916 ..... Minia
Miss Evelyn McFarland, 1919 ..... Cairo
Miss Carol E. McMillan, 1906 ..... Tanta
Miss Sara B. Meloy, 1928 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Luxor
Miss Marion A. Paden, 1902 ..... Tanta
Miss Venna R. Patterson, 1924 ..... Luxor
Miss Stella Robertson, 1922 ..... Cairo
Mrs. Rachel Tracy Seiver, 1925 ..... Fayoum
Miss Edna B. Sherriff, 1920 ..... Cairo
Miss Isabel Simpson, 1931 ..... Cairo
Miss Jane C. Smith, R.N., 1922 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Cairo
Miss Marie F. Tait, 1925 ..... Zagazig
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Ethel L. Weed, 1919 ..... Alexandria
Miss Elizabeth S. White, 1924 ..... Alexandria
Miss Ida B. Whiteside, 1913 ..... Luxor
Miss Ruth M. Williamson, 1924 ..... Tanta
Miss Elizabeth Wilson, 1932 ..... Fayoum
Miss Esther W. Wilson, 1919 ..... Luxor
Miss Margaret A. Work, 1924 ..... Zagazig
Miss Ruth A. Work, 1904 ..... Assiut
Miss Laura Wright, 1921 ..... Tanta

NOW IN THIS COUNTRY

Miss Mary F. Dawson, 1922 ..... Pullman, Wash.
Miss Alfretta M. Hammond, 1904 ..... State Hospital, Warren, Pa.
Miss Helen J. Martin, 1915 ..... 513 East End Ave., Wilkinsburg, Pa.
Miss Lillian McClelland, 1923 ..... 168 Chatham Road, Asheville, N. C.
Miss Frances Patton, 1922 ..... Sparta, Ill.
Miss Helen M. Walker, 1930 ..... 235 E. 49th St., New York City
Miss Laura B. Walker, 1904 ..... 1109 McClure St., Munhall, Pa.

THE SUDAN

Miss Una Coie, 1918 ..... Khartum, North
Miss Ray Huffman, R.N., 1924 ..... Nasir
Miss Marguerite McClellan, 1936 ..... Khartum North
Miss Mary Jane McKnight, 1922 ..... Khartum North
Miss E. Verna Pillow, 1930 ..... Omdurman
Miss C. Blanche Soule, R.N., 1921 ..... Nasir
Miss Frances Turk, R.N., 1921 ..... Khartum North

NOW IN THIS COUNTRY

Miss Mary E. Coie, 1919 ..... %E. B. Kinne, Blockton, Ia.
Miss Elsie E. Grove, 1912 ..... Caroline Blvd., R. D. 8, Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911 ..... Lenox, Ia.

(Continued on Inside Back Cover)

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(C-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. C. C. Adams ..... Cairo
*Rev. J. R. Alexander, D.D. ..... Assiut
Dr. and Mrs. E. M. Bailey ..... Minia
Dr. and Mrs. E. E. Elder ..... Cairo
Dr. and Mrs. W. T. Fairman ..... Cairo
Dr. and Mrs. H. K. Giffen ..... Assiut
Rev. and Mrs. E. E. Grice ..... Mansura
Rev. and Mrs. F. D. Henderson ..... Assiut
*Dr. and Mrs. L. M. Henry ..... Assiut
Dr. and Mrs. W. W. Hickman ..... Assiut
Mr. and Mrs. F. S. Hoyman ..... Assiut
Dr. and Mrs. H. S. Hutchison ..... Tanta
Rev. and Mrs. E. R. Jamieson ..... Fayoum
Rev. and Mrs. W. B. Jamieson ..... Tanta
Rev. and Mrs. H. E. Kelsey ..... Tanta
Dr. and Mrs. C. A. Laughead ..... Tanta
Dr. F. C. McClanahan ..... Assiut
Dr. and Mrs. N. D. McClanahan ..... Assiut
Rev. and Mrs. H. A. McGeoch ..... Alexandria
Dr. and Mrs. R. T. McLaughlin ..... Cairo
Dr. and Mrs. W. T. Moore ..... Tanta
Dr. and Mrs. H. E. Philips ..... Alexandria
Dr. and Mrs. W. H. Reed ..... Beni Suef
Dr. and Mrs. C. P. Russell ..... Assiut
Rev. and Mrs. W. J. Skellie ..... Luxor
Dr. and Mrs. A. A. Thompson ..... Assiut
Mrs. F. S. Thompson ..... Assiut

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Rev. and Mrs. J. M. Baird
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Rev. and Mrs. Dalton Galloway
608 E. University St., Wooster, Ohio
Rev. and Mrs. L. A. Gordon
120 N. Portland Ave., Youngstown, Ohio
*Rev. S. G. Hart, D.D. ..... New Wilmington, Pa.
Mrs. F. C. McClanahan ..... New Concord, O.
Prof. and Mrs. M. C. McFeeters ..... New Concord, O.
Mr. and Mrs. W. W. Nolin
2134 46th Ave., S. W., Seattle, Wash.
Dr. and Mrs. C. A. Owen
618 S. 2nd Ave., Washington, Iowa
Dr. F. S. Thompson
500 Schaff Bldg., Philadelphia, Pa.

PUNJAB, INDIA

Rev. and Mrs. D. E. Alter ..... Rawalpindi
Rev. and Mrs. J. C. Alter ..... Zafarwal
Dr. and Mrs. M. M. Brown ..... Sargodha
Rev. J. G. Campbell, D.D. ..... Pasrur
Rev. and Mrs. E. V. Clements ..... Lyallpur
Rev. and Mrs. J. H. Colvin ..... Gurdaspur
Rev. and Mrs. J. B. Cummings ..... Rawalpindi
Rev. and Mrs. R. A. Foster ..... Sialkot
Rev. and Mrs. J. C. Heinrich
Martinpur, Sheikhupura District
Dr. and Mrs. J. A. McConnelee ..... Gujranwala
Rev. and Mrs. Robert Maxwell ..... Sialkot
Mr. W. H. Merriam ..... Gujranwala
Rev. and Mrs. Hugh M. Milne ..... Gujranwala
Rev. and Mrs. H. S. Nesbitt ..... Sialkot
Dr. and Mrs. S. C. Picken ..... Sargodha
Miss Gwynaeth R. Porter, R.N. ..... Taxila
Mr. and Mrs. C. A. Stewart ..... Dhariwal
Dr. and Mrs. H. J. Stewart ..... Gujranwala
Rev. and Mrs. J. H. Stewart ..... Campbellpur
Rev. and Mrs. R. R. Stewart ..... Rawalpindi
Mr. and Mrs. F. A. Whitfield ..... Gujranwala

ON FURLOUGH

Mrs. J. G. Campbell
602 University St., Wooster, Ohio
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500 Schaff Bldg., Philadelphia, Pa.
*Rev. and Mrs. O. Crowe ..... New Wilmington, Pa.
Prof. and Mrs. W. J. Downs
5825 Maryland Ave., Chicago, Ill.
Rev. and Mrs. J. A. McArthur
220 E. Chillicothe Ave., Bellefontaine, Ohio
*Dr. and Mrs. J. H. Martin ..... New Concord, Ohio
Mrs. W. H. Merriam, 500 E. Archer St.,
Monmouth, Ill.
Rev. and Mrs. P. A. Miller
500 Schaff Bldg., Philadelphia, Pa.
Mr. and Mrs. C. C. Millson
Crawfordsville, Iowa
*Dr. and Mrs. E. L. Porter
541 Spring St., Wooster, Ohio
Rev. and Mrs. W. H. Ross
438 N. Broadway, Sterling, Kans.
Rev. and Mrs. Wm. Sutherland
% A. Nash, Route 1, Box 220-B, Caruthers, Cal.

THE SUDAN

Rev. and Mrs. Leander Finley ..... Omdurman
Rev. and Mrs. J. A. Heasty ..... Doleib Hill, Malakal
Rev. and Mrs. W. D. McClure ..... Doleib Hill, Malakal
Mr. and Mrs. J. P. McKnight ..... Khartum
Rev. and Mrs. Glenn P. Reed ..... Doleib Hill, Malakal
Dr. and Mrs. R. F. Shields ..... Khartum
Dr. and Mrs. P. J. Smith ..... Nasir, Sobat River
Dr. and Mrs. L. B. Ulsh ..... Nasir, Sobat River

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Rev. and Mrs. W. J. Adair
1355 North St., Chehalis, Wash.
Rev. and Mrs. J. L. Anderson
85 Sherman St., Hartford, Conn.
*Dr. and Mrs. G. A. Sowash ..... New Wilmington, Pa.

ETHIOPIA

Dr. and Mrs. John A. Cremer ..... Addis Ababa
Dr. and Mrs. V. F. Dougherty
Gore, via Gambela, Sudan
Rev. Duncan C. Henry ..... Addis Ababa
Rev. and Mrs. C. F. Kenneweg ..... Khartum, Sudan
Mr. and Mrs. Phil R. West
Sayo, via Gambela, Sudan

ON FURLOUGH

Rev. and Mrs. Bruce B. Buchanan
413 W. 6th Ave., Columbus, Ohio
Mrs. Duncan C. Henry ..... New Wilmington, Pa.
Mr. and Mrs. Fred L. Russell
504 N. 47th St., Seattle, Wash.

(*) Retired from active service.

Gifts of Love

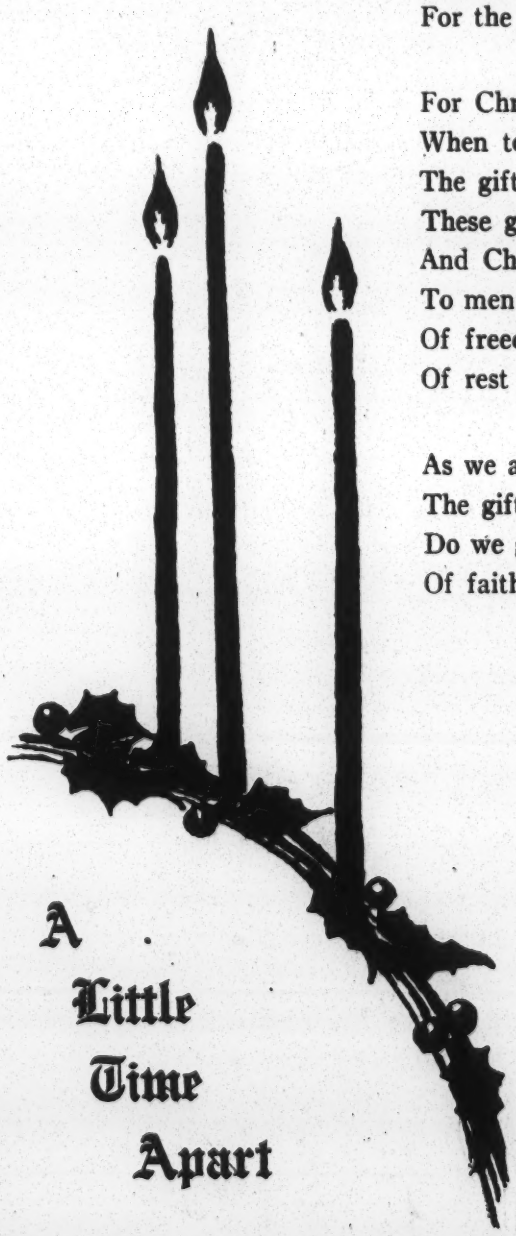
God's Gift of Love to men
Meant much that Christmas night,
When the glory of the Lord
Shone round—a wondrous sight—
When angels told of peace
And good will on the earth,
When heav'nly hosts praised God
For the Gift of matchless worth.

For Christ brought gifts to men.
When to the earth He came,
The gifts of life and love—
These gifts by a cross of shame.
And Christ brought other gifts,
To men both far and near,
Of freedom, truth, and peace,
Of rest from care and fear.

As we accept Christ's gifts,
The gifts from Him above,
Do we give gifts to Him
Of faith and hope and love?

★ ★ ★

Mrs. Charles Wright Fulton,
Secretary of Prayer Groups.



A Little Time Apart

A Christmas Thought

I shall attend to my little errands of love
Early this year,
So that the brief days before Christmas may be
Unhampered and clear
Of the fever of hurry. The breathless rushing that I
Have known in the past
Shall not possess me. I shall be calm in my soul
And ready at last
For Christmas: "The Mass of Christ" I shall kneel
And call out his name;
I shall take time to watch the beautiful light
Of a candle's flame;
I shall have leisure—I shall go out alone
From my roof, and my door;
I shall not miss the silver silence of stars
As I have before;
And, oh, perhaps—If I stand there very still,
And very long—
I shall hear what the clamor of living has kept from me;
The angel's song.

—Grace Noll Crowell.